REDEEMER COLLEGE LIBRARY NOV 6 1987

LIBRARY REDEEMER COLLEGE
ANCASTER, ON
PER/BX/9401/.C36
Dec 87
L9G 3N6

Calvinist Contact

November 6, 1987 / 43rd year of publication / No. 2092

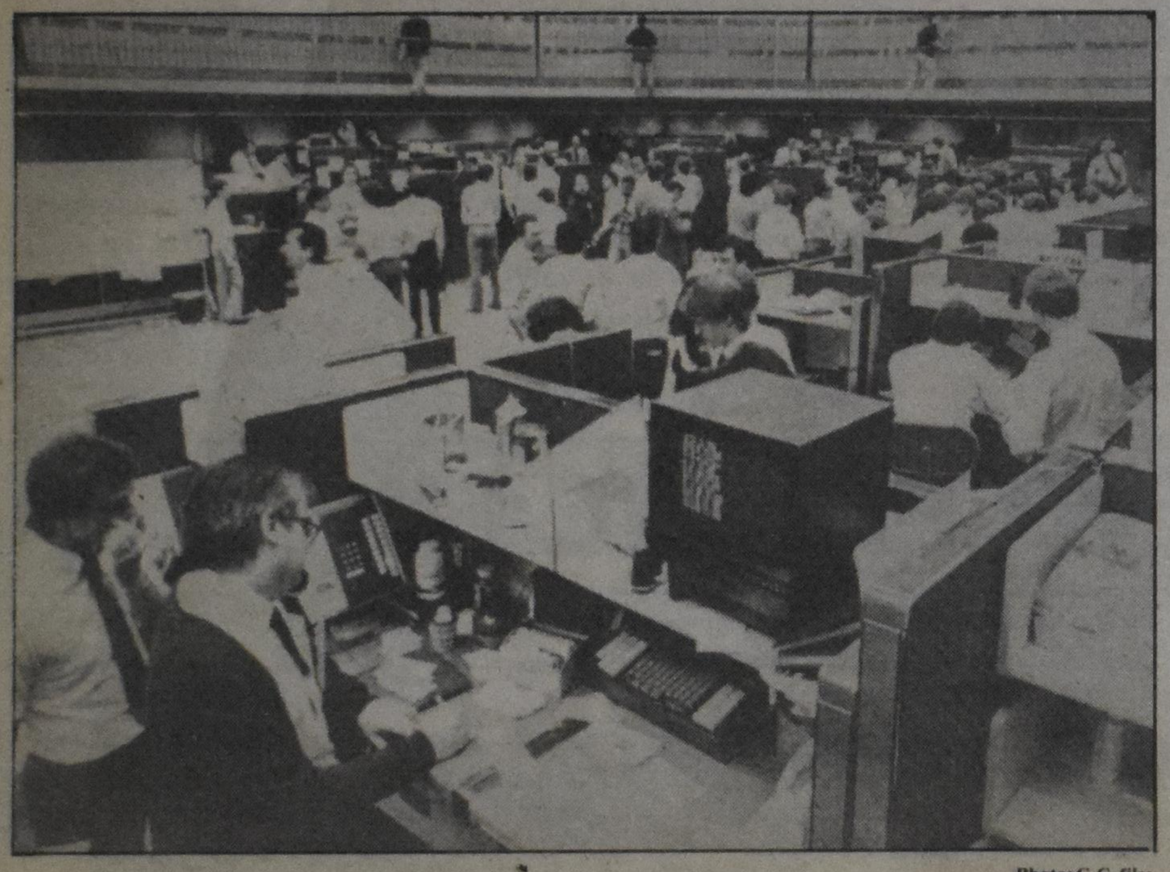


Photo: C.C. files

Vancouver Stock Exchange during more peaceful times.

Crash of '87

Thumbs down on speculation and over-borrowing

Marian Van Til

ST. CATHARINES, Ont. — Did the stock market plunge two weeks ago effect *you*? Several Reformed Christian money managers believe that very few people in the Reformed community in Canada have been directly affected.

William Smouter, business director at Redeemer College in Ancaster, Ontario, and Harry Houtman, head of Toronto-based Christian Stewardship Services believe there are few people in the Reformed community who have the kind of wealth that would allow them to invest hundreds of thousands in the stock market. There are small investors in the community, but, in Smouter's words, "I would be surprised if there were a lot of [Reformed] people hurt by it."

That may mean, however, that many don't pay much attention to market trends and are unaware of the causes and implications of the crash.

Understanding the complexity of the stock market is tied to an understanding of what is now a global economy and is difficult even for professionals in that field, admits Smouter.

Shares were too high

Smouter and Houtman gave tips for gaining a basic understanding of recent economic events: "A year ago, and intensified in the last months ... prudent investors have seen stock market levels higher than they ought to be in relation to the actual value of a company," says Smouter.

In the words of Houtman, "Stock prices are geared to the potential for income of a particular company." He concurs that "many stocks are at historic high points. The whole thing floats with anticipated income."

Smouter points out that in such an economic setting, "you bail out when the values go up too high, to protect

Continued on page 2 ...

Minister claims to have found Noah's ark

Paul De Groot

EDMONTON — An Edmonton minister claims to have found the remains of Noah's ark on Mt. Ararat in Turkey.

Rev. Edward Crawford, pastor of Bible Presbyterian Church, says he and Rev. Clifford Brown of Sherwood Park have spotted an object which fits the biblical description of the ark, sitting at about the 15,000 foot level of 17,000-foot Mt. Ararat.

According to the Bible, God told Noah to build an ark, a ship 138 metres long and 23 metres wide, to escape a worldwide flood which God would bring to destroy all unrighteous people on earth.

Noah's family and representatives of every animal species stayed in the ark while a massive flood destroyed every other living thing. When the rains ended and the waters receded, the Bible says, "the ark came to rest on Mt. Ararat." God then put a rainbow in the sky as a symbol that never again would humanity be destroyed in this way.

Although numerous expeditions have been sent to the mountain in northeast Turkey, and some have claimed to have found the ark or seen it beneath the ice on the mountain's frosty summit, no one has ever found the ship.

Crawford, an archeological illustrator, said he was first intrigued by the possibility of finding the ark while examining cave drawings found in the steep Ahora Gorge on the north side of the mountain. One of the drawings contained symbols, probably made about 4,000 B.C. for "star" or "God," along with another symbol indicating an event and another which is believed to be the symbol for a rainbow.

Then last December, while using a microscope to analyse a photo taken by the American Landsat satellite,

Continued on page 3 ...

Citizens group speaks for groups passed over by Meech Lake

The Meech Lake Accord may have been endorsed by the House of Commons in Ottawa, but the Alberta Affiliate of Citizens for Public Justice continues to press for amendments to the accord at the provincial level.

Time has not yet run out on opponents to the accord. The provinces have until June 1990 to affirm their support in legislation. So far Quebec and Saskatchewan have endorsed, leaving eight provinces to make up their mind.

The following report was especially written for ***Calvinist Contact*** *by CPJ Alberta.*

CALGARY, Alta. (CPJ) — Alberta Premier Don Getty may think that the Meech Lake Accord need not be made the subject of public hearings, but the Alberta Affiliate of Citizens for Public Justice thinks otherwise. CPJ participated in public hearings sponsored by Alberta's Official Opposition in part to make this point. CPJ's statement to the hearings said that on a matter as fundamental as constitutional change, all groups must be given an opportunity to be heard.

In addition to criticizing the provincial government's rather haughty attitude, staffperson Tom Bateman suggested that the proposed amendments to the Constitution reflect only the interests of the governments whose representatives produced the Accord. The federal government got Quebec into the constitutional fold; Quebec got the recognition that it is a "distinct society"; and the other provinces got substantial powers in return for agreeing to the concessions made to Quebec.

But what about the groups not represented at the Meech Lake retreat? What about aboriginal rights? Do not Native communities across Canada also constitute "distinct societies"? CPJ asked. Are not all communities united by the bonds of faith, ethnicity, language, and occupation "distinct" in a fundamental sense?

While CPJ's statement supports the inclusion in the Accord of the "distinct society" provision, nonetheless "the Accord acknowledges only that distinct society which is provincially defined," namely Quebec. The Accord's silence regarding other communities in Canada that do not happen to be provincially defined is a serious flaw.

Continued on page 3 ...

Thinkbit

Child saying her prayers before going to bed: "God bless Mommy and Daddy and brother Billy and ... God, you take care of yourself too, because without you, we're all sunk. Amen."

Appeared in bulletin.

Photo: C.C. files

Mulroney signs final draft of accord while premiers look on.

In this issue:

The lifestyles of the early Christians p.7
Divorce: Disease of the '80s p.8
Poetry by Agnes Kramer p.9
There's a real Reil in Ancaster p.10/11
Pastor's music matures: A review of Slofstra's new release p.12

News

Crash of '87

... continued from page 1.
yourself." Mass psychology plays an important role in selling trends, he points out. Investors buy for "the current favourable prevailing economic climate, and for the immediate future." "There are always people willing to buy," he asserts.

But when increasing interest rates and inflated stock prices begin to be perceived as signals of impending unfavourable economic times, investors will start to sell. Once things start to roll in that direction, Smouter continues, "it has a tremendous effect. Selling becomes rapid selling, and then panic selling."

Self-inflicted wounds?

Smouter says that "the initial victims" in the recent crash "were those who had borrowed [too much] against their share purchases and over-extended themselves." He explains that common practice: "If you and I wanted to buy $3,500-worth of shares and we only have $2,000 between us, we could borrow $1,500 to do that without difficulty. We'd be putting in more money than we borrowed. But if we had only $500 and borrowed the remaining $3,000, we'd be borrowing 'out of margin' and that's where people get into trouble." (Houtman says that's supposed to be illegal.)

When the market drops and banks want such investors to return loaned money, the investors simply don't have it. Such a situation can result in total financial ruin. It was reported by the Associated Press on Oct. 27 that a man in Florida and one in Wisconsin committed suicide when faced with that predicament. They simply couldn't cope, AP reported. The Florida man shot his broker too before turning his gun on himself.

Like 1929?

Though suicide was also not unheard of during the 1929 crash, and though, Smouter states, the recent stock market drop in one day outstripped even the 1929 crash, there are key reasons why he thinks the consequences on the whole will not be as dire.

In 1929, "there were not enough safeguards built in. It went beyond recovery." Houtman elaborates on that, explaining, "There is much less 'leveraging' today — in 1929 there were virtually no limits on what you could borrow [to buy stock]. Today you're supposed to have 50 per cent cash to buy stock. Also, there are far more sophisticated investors [today]."

Another factor is the ownership of a fairly large share of the market by institutions rather than individuals. Thus, *most* of the current losses were "paper losses," not losses of actual money individuals need to survive.

Houtman explains implications of a parallel concern — the steeply rising interest rates of the last few months. "For business, it means higher costs, lower sales and lower profits. Consumers are greater pressed because of the increased costs of goods, of car loans, housing."

While the reasons for the rise in interest rates are complex, Houtman stresses, and Smouter seconds that, the health (or ill health) of huge economies like the U.S.'s has an effect. "This summer was the first time the U.S. became a debtor nation — more money went out to other countries than came in. This is a serious issue for the world." The U.S. has a trade deficit of $15-billion, and its own financial deficit of a mindboggling $1-*trillion*.

Which road to recovery?

Canada and the U.S. (and other industrial countries) have intervened in this latest stock market loss by dropping interest rates. Last Thursday, the Bank of Canada lowered rates by 1.57 per cent, the largest one-day rate cut ever. (That is done by increasing the money supply — by literally printing more money.)

That may ease the situation for a while, but since there is no real value to back up the increased money supply, it can in turn cause inflationary trends — "the medicine is effective but can be very dangerous," Smouter asserts.

Investing or gambling

The final question that arises from all this (besides a concern for the health of our own and the global economy) is whether Christians should play the stock market. Neither expert believes investing in stocks is a bad (or wrong) practice, as such, but each had words of caution.

Says Houtman, "Owning stocks is very legitimate, but there can be improper use of the market by Christians" — either "investing in companies where you have ethical questions about the products they make" (armaments, for example), or "being speculative;" that is, "buying stock on a hot tip about which you know very little. It's gambling."

Smouter headed in the same direction by saying that "buying for the short run is speculative, and that gets very close to gambling in my opinion. I would have doubts about that from a Reformed viewpoint."

Smouter, who was a Bank of Montreal executive for many years before coming to Redeemer College several years ago, thinks Christians should take a cautious approach to the stock market. His advice is, "Don't invest money you can't afford to be without. You need a savings account balance to fall back on; pay off your mortgage first; buy bonds."

A popular form of investment since the 1960s, mutual funds (a small group of people allowing a manager to invest their pooled resources into a number of companies), are "a good idea for the novice," says Smouter, "but is only responsible after the rest of your financial arrangements have been taken care of."

AMSTERDAM

Nov., Jan., Feb., & Mar. $498.00

Christmas Dec. 19 - Jan. 2 $699.00

Certain restrictions apply. Airport tax extra.

Roos Travel

Brampton (416) 453-7667
Georgetown (416) 873-2000

Why not extend Christmas Greetings in Calvinist Contact. See page 4 for details.

BETWEEN THE LINES

Socio-political comment by Gus Polman, Richard Vanderkloet, William van Geest, Clarence Joldersma

Canadian hearts are on the trading block

The long-awaited emergence of the U.S. and Canadian horse traders from their secret talks has permitted the battle for the hearts and minds of Canadians to rage more openly. It will take many Canadian winters for the smoke to drift away. Amid the battle din there's much that does not ring true. Some concerned Canadians opposing the bilateral free trade agreement claim it establishes a fortress North America on the shifting international trading floor.

The battle is major and its outcome is sure, if not clear, for where Canadians' treasures are, there will their hearts be also.

From the beginning the Mulroney government claimed that the effort towards a special trading agreement with the U.S. would be an important step in seeking freer trade throughout the world via the General Agreement on Tariffs and Trade (GATT). It was a questionable claim and the proposed bilateral agreement with our major trading partner does not make it ring true.

I believe the proposals regarding horticultural products illustrate this concern. The proposed agreement's gradual removal of seasonal tariffs on fresh fruits and vegetables imported from the U.S. could harm the horticultural exports of third countries such as Mexico.

About one-third of agricultural goods consumed in Canada are imported; 55 per cent of these imports come from the U.S., mostly fresh fruits and vegetables. Mexico and the U.S. are our principal suppliers of imported fresh tomatoes, cucumbers, green and wax beans, melons and cantaloupes.

Removal of the tariffs currently imposed in season to protect Canadian producers need not result in an immediate decrease of imports from Mexico. Theoretically, Mexico could still sell to Canada in the off season. The initial effect would be that the U.S. could *increase* its market to us and Mexico couldn't. However, for efficiency reasons Canadian distributors would likely choose to deal with the same import producers all year. They'd choose U.S. producers and as a result, Canadian off-season imports from Mexican producers still facing the seasonal tariff trade barrier, would gradually drop. So much for fortress North America. Make that fortress northern North America.

Long-term effects

Canadians should question whether the Mulroney government can still with integrity claim that the new agreement between Canada and its major trading partner is a key first step advancing fairer trade multilaterally via GATT. Perhaps not all Canadians are concerned about whether we buy tomatoes off season from California or Mexico. But if our motivation in rearranging trade is simply to produce and market at best comparative advantage, we will shape a less diversified, more specialized economy less able to withstand the vagaries of the international marketplace.

Canadians are being tested whether they treasure people's ability to determine the long-term direction of national economic development, or securing the possibility of shorter term economic gain. Our trade policy formulation should not be driven by the prevalent tendency and motivation to forge ahead selfishly, mortgaging the lives of future generations here and present generations in other parts of the world in a vain endeavour to shape our own economic security.

The federal government has responsibility to create the conditions for economic development. Trade regulations which it formulates delineate options for Canadian producers and consumers. But the people should determine the basic direction. Therefore, the PC government should facilitate intelligent debate on the trade issues and permit the people to make an informed choice in an election whether it's desirable to trade Mulroney in order to free the country.

Few Canadians would want an election over horticultural issues. Other trade and non-trade issues feature more prominently as items of Canadian political concern. Christians can do some soul-searching about their feelings on the drift of the government's preliminary transcript on the bilateral agreement, entitled "Trade: Securing Canada's Future." Our trade interests either stem from desires and treasuring which are in accord with our basic faith commitment to God and fellow humans, or from hearts on guard just for self.

Gus Polman is the Christian Farmers' Federation Edmonton-based Development Education Co-ordinator.

Minister claims to have found Noah's ark

... continued from page 1.

Crawford saw an unusual object: a rectangular box with a distinct right angle at one point.

On infrared film, which is sensitive to heat, the object appeared to be different from its background, Crawford said.

"Something had affected it so it didn't have the same thermal report as the surrounding area."

Crawford analysed the area in more detail, using the original data from which the satellite photograph was constructed. He found the object had three right angles and was exactly the length of the ark described in the Bible.

For Crawford, the clues — the biblical record of the ark landing on Mt. Ararat; right angles which, in that site, could only mean human fabrication; and the distinct thermal difference — all add up to Noah's Ark.

In addition, the object which Crawford believes to be the ark is at the top of the Ahora Gorge and the drawings are on "the practical route down the mountain" from the object Crawford found.

Awaiting excavation

Although Crawford has travelled to the area several times, his first opportunity to verify this theory with an actual on-site excavation will not come until next summer.

On an expedition to the site in September, Crawford came close to the site, but winter had already set in on top of the mountain, making it impossible to do any excavation.

Pulling out some slides of his latest expedition, Crawford demonstrated that the area is an arid, lifeless desert, with high winds which scour the top of the ancient volcano.

"It was treacherous up there. The temperature was about 30 below and the wind was 60 miles an hour."

The expedition did confirm, however, that the site was archeologically "clean," with no military installations or other objects on the slopes.

The mountain is in a militarily strategic location in Turkey, about 20 km. from the Iranian border and 30 km from the Russian border.

Crawford said weather conditions at the site should be much better next summer, when he hopes to return to the site for another look.

Previous expeditions have focused on a football shaped object near the foot of the mountain, but that object is most likely a volcanic vent which has been distorted by mud flows, he said.

"I have seen a lot of formations and anomalies that people have declared to be the ark and it's quite obvious that people have no understanding of the geological history of the mountain. Most of them have been grasping at straws."

"I'm not sure if I would say I found it, or if I was given it," Crawford said.

He notes that the slides on which he first identified the object was one he had picked more or less at random from a selection available from the Landsat satellite, and "I carried it around for nine years" before giving it the close inspection which revealed the object, Crawford said.

Crawford said he would have delayed announcing the find until next summer, when his group (named Project Von Bora, after Martin Luther's wife's maiden name) will get a closer look at the object, but negotiations with the Turkish government, which tightly controls all expeditions on the mountain, forced its disclosure sooner.

Citizens group speaks for groups passed over by Meech Lake

... continued from page 1.

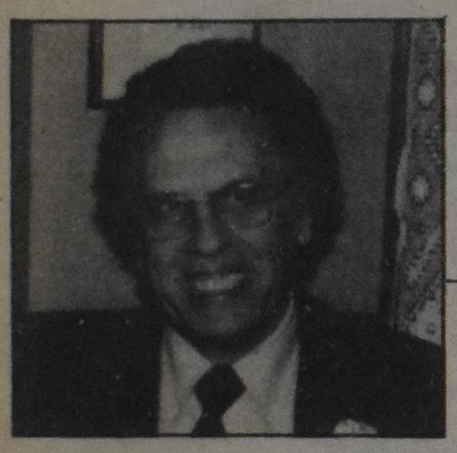
Re-open discussions

CPJ recommends that s.2 of the Accord be amended to require the Constitution to be interpreted in a manner consistent with the recognition of aboriginal peoples as Canada's founding peoples who constitute within Canada "Distinct nations with the right to self-government" and that all faith-related, geographical, cultural, occupational and lingual communities also constitute "distinct communities."

NDP MLA Barry Pashak, who sat as an Opposition committee member when the hearings were held in Calgary, said that he has "no trouble agreeing [with CPJ] that formal discussions muse be re-opened" and that native rights must be better protected. He noted that every brief submitted at the hearings was opposed to the Accord.

CPJ has other concerns about the proposed amendments. The amendments to the amending formula will entrench provincial veto powers over the establishment of new provinces, a blow to native aspirations to self-government. The Accord will also weaken the force of the Charter's protection of fundamental freedoms and group rights.

The only hope now is to prevent ratification of the Accord by the 11 legislative assemblies in Canada. CPJ Alberta hopes legislators in that province, who convene on Nov. 23 to consider the proposed constitutional amendments, will hear the voices of those who were ignored by our government leaders at the spring Meech Lake retreat.



In and around the workplace

Ed Vanderkloet

Conflict in the workplace

It is true that Canada has a poor strike record and that when it comes to labour relations we have little to brag about. This sad situation should concern all of us, and not only from an economic point of view. The bitter hostility between labour and management which one finds in the post office and countless other establishments works like gangrene, poisoning labour relations. It takes the fun out of work and cuts into efficiency.

Nevertheless, we should be careful not to condemn every symptom of workers' discontent as an expression of an adversary mentality or the Marxist class struggle. Sometimes we Christians are too quick to do that. We tend to be intolerant toward workers who disagree with their employers and who protest against what they consider unjust working conditions. Such people are sometimes eyed suspiciously as potential troublemakers, "servants" who are disobedient to their "earthly masters." And when they avail themselves of the services of a union, our distaste easily turns into repugnance.

Surely, *Christians* don't do these things, do they? Christians submit to legitimate authority; they strive for peace and harmony and would rather suffer injustice and humiliation than to insist on their rights. This mentality lies behind the notion that a Christian union like CLAC should always side with the employer. That CLAC represents workers and defends and protects them against management abuse seems incompatible with biblical teachings to such people.

The sooner we rid ourselves of these unreal notions the better. First of all, disagreement and conflict are to be found wherever people meet or live together. Even communities in which people *should* experience the greatest love and oneness, such as the family and the church, are often wracked with conflict and quarrels.

We all know of divorce cases within the church; not a few of us have experienced divorce ourselves. Many of us are familiar with the spectacle of congregations that angrily split, with the result that brothers and sisters, for whom the Lord gave his life, refuse to meet or even greet each other. Even under the best of circumstances we encounter bickering in church, school and family. Why then should we be surprised about *industrial* conflict?

Secondly, not all disagreement in the workplace (or in the church and family for that matter) is a fruit of the adversary spirit. In an imperfect society much of it is unavoidable and some of it can even be beneficial, providing there is a forum to air honest differences of opinion, and a fair mechanism to resolve disputes. Above all, there must be a willingness to respect each other's rights and opinions.

This is where responsible unionism comes in and where a Christian organization can make a major contribution to labour peace.

Ed Vanderkloet is executive secretary of the Christian Labour Association of Canada. He lives in Rexdale, Ontario.

CODEL is Protestants and Catholics working together in Third World Development. CODEL partners help people to help themselves toward self-reliance. Projects in health, education, community development and agriculture are in 42 countries of Africa, Asia and Latin America.

We are partners planting seeds of hope in a world of desperate need. Won't you become a partner too?

CODEL INC.
Coordination in Development
P.O. Box 526 Godwin Ave. Midland Park, NJ 07432

I want to support development work in:
Education ☐ Health ☐ Agriculture ☐
Community Development ☐ General Program ☐ In Africa ☐ Asia ☐ Latin America ☐ Please put me on your mailing list so I can read about your work ☐
Please send me an annual report ☐

Name
Address
City State Zip

All contributions are tax deductible
Make checks payable to CODEL, Inc.
$10 ___ $25 ___ $50 ___ $100 ___
$500 ___ Other ___ Thank you!

AMSTERDAM

$473 NOVEMBER SPECIAL
Scheduled group departures Nov. 7, 14, 21, 28

$499 WINTER SPECIAL
Selected departures Nov. 4, 11, 18, 25; Dec. 2; Jan. 13, 20, 27; Feb. 3, 10, 17, 24

CHRISTMAS GROUPS

#1 December 11 - January 2	$599
#2 December 18 - January 3	$649
#3 December 17 - January 2	$649
#4 December 20 - January 5	$699
#5 December 22 - January 2	$699
#6 December 26 - January 5	$599

(some groups may be sold out — call us immediately)

SPAIN & PORTUGAL

Spain Group #1 - $2099	January 23 - March 25
Spain Group #2 - $1489	February 27 - March 23
Portugal Group - $1489	February 17 - March 14

* early booking discount of $100 available

Valentine Travel

TORONTO: 146 Laird Dr., 429-2222
LONDON: 205 Oxford St., E., 672-3161
ST. CATHARINES: 36 Secord Dr., 935-9103
Henny Vuyk, 934-0666

Calvinist Contact

Head office: 261 Martindale Rd., Unit 4, St. Catharines, ON L2R 6P9; phone: (416) 682-8311.
Office hours: 8:15 - 4:15 p.m.

Calvinist Contact: (ISSN 0410-3882) is an independent, Christian weekly, serving the broader Reformed community with news, ideas and opportunities for contact. It supports and encourages every endeavour that seeks to proclaim the Kingship of Jesus Christ.

Editor: Bert Witvoet
Publisher: Stan de Jong
Assistant Editors: Marian Van Til, Robert VanderVennen
Regular Contributors: Jeff Adams, Paul de Groot, Stan de Jong, Margaret Griffioen-Drenth, Anne Hutten, Reinder J. Klein
Accounting: Willy Suk-Kleer
Advertising: Shirley Mulder
Circulation & Mailing: Grace Bowman
Layout & Design: Margaret Griffioen-Drenth
Typesetting: Kim Yungblut

Editorial Advisory Board: James R. Dickey, Sam Da Silva, Anne Hutten, Judy Knoops, Jacob Kuntz, Nicholas B. Knoppers, Alayne Langerak, Ineke Brouwer-Parlevliet, Sonya Vander Veen-Feddema, William Van Huizen.

Canada mail: Second class mail registration #0451. Postage paid at St. Catharines, Ontario. Postmaster: Send address changes to *Calvinist Contact*, 261 Martindale Rd., Unit 4, St. Catharines, ON L2R 6P9.

U.S. mail: *Calvinist Contact* (USPS 518-090), published weekly except for July 31, Aug. 7, Sept. 4, 11 and Dec. 25, by Calvinist Contact Publishing Limited, 261 Martindale Rd., Unit 4, St. Catharines, ON L2R 6P9. Second class postage paid at Lewiston, NY 14092. Send address changes to *Calvinist Contact*, Box 110, Lewiston, NY 14092.

Advertising: Display advertising deadline is Wednesday at 8:30 a.m. of the preceding week. Classified advertising deadline is Thurs. 8:30 a.m. for the next week's issue. See events page for rates.
The publication of comments, opinions, or advertising does not imply agreement or endorsement by either *Calvinist Contact* or Calvinist Contact Publishing Limited

Subscriptions:	Canada	United States
Six months	$15.00	$13.50 U.S.
One year	$25.00	$22.50 U.S.
Two years	$47.50	$42.50 U.S.
Three years	$70.00	$62.50 U.S.
Overseas: $100.00 airmail		$45.00 surface mail

Editorial

The stock market is going through birthpains

Among the signs which, according to Jesus, indicate that we are approaching the end of this age, are wars, earthquakes and famines. But no mention is made of stock market crashes. No wonder, the practice of selling and owning shares in a limited company was unknown in Jesus' days. Yet, we would not miss the mark if we said that a drastic decline in the shares market belongs to the end signs. The greater the decline, the nearer we are to the end.

Not too many people want to read signs for what they are. Was it Bonhoeffer who said that human beings continually create the illusion that things go on forever and that they themselves are immortal? It's true. People live and act as if there is no end to life. They have forgotten that the way to the tree of eternal life was barred after Adam and Eve sinned.

Illusions of immortality

And so people buy bigger and better homes and furnish them as if they were going to inhabit them forever. Others pursue careers as if they had all the time in the world to pay attention to their spouse and children once they have achieved their goal. Governments run up deficits, companies expand holdings, investors and speculators trade as if there is no tomorrow, let alone an end of time.

A recent column in a Toronto daily showed that a U.S. author understands this wrong concept of time. "As a literary man I know fantasy when I see it," he wrote. "Stock speculation is like the game of chess — strategic and absorbing, but finally a trivial use of time." Exactly. And people engage in a trivial use of time because they live the fantasy that they are immortal.

When death comes, for example, we are always surprised. You would think, after 40 thousand years of it, that we understand the pattern, that we have a pretty good notion of the limits of this age. Not so. Again and again reality has to assert itself and say, "That's enough. You've bumped up against the wall. You can't go further."

This assertion of the limits of human life and human systems is a sure sign that the end of our age is coming, and coming soon. Stock market crashes produce victims and breakdown. If the present economic instability continues too long, there may be a complete collapse of the world economy. Such things belong to the speeding-up character of the end times.

Favourable omens

The way Jesus talked about wars and famines, you might think that he underestimated the terrible suffering they inflict on this world. True, he does not deny the hardships that accompany them. "How dreadful it will be in those days for pregnant women and nursing women," he says; and he prays that these things will not last too long. But in the same breath Jesus talks about catastrophies in a way newspapers will never dare to talk about them. He actually sees them as positive signs!

Would you compare a crashing stock market to the budding of a figtree? Jesus would. He sees the signs of the end of time as good omens. When you see a tree shooting into bud, you know that summer is near. And who doesn't look forward to summer?

All these signs, says Jesus, are the beginning of birth pains. Pregnant mothers, who during calamities have a hard time, know that birth pains do not belong to the calamities. They are signs that something wonderful is coming.

Can we look at famines and wars and earthquakes and stock market declines that way too? It's not easy when you're a vulnerable creature. We quickly get caught up in the wave of fear that sweeps over a nation when the headlines predict disaster. Yet, we must remind each other that all these things are signs that the new age is coming. These things just *have* to be, according to Jesus. The Dow Jones average *has* to decline, because this age has to make room for the new age with a permanently sound economy.

It pays to know

Too bad the Miami investor who killed one stockbroker, critically wounded another and finally turned the gun on himself did not understand the sign of the times. If he had known that the old order is passing away and the new one is being ushered in, he would not have panicked. Whatever his disappointment and loss, it could not have been as catastrophic as he made it out to be. Apparently, those who are too successful in creating illusions of immortality cannot accept the fact of limitations. It may sound strange, but the fact that he took two lives, including his own, shows that he could not face the reality of his own mortality. With his dream of immortality shattered, he just dropped out.

Jesus predicted this ignorance about signs that hang over our times like a smog:

> *As it was in the days of Noah, so it will be at the coming of the Son of Man. For in the days before the flood, people were eating and drinking, marrying and giving in marriage, up to the day Noah entered the ark; and they knew nothing about what would happen until the flood came and took them all away. That is how it will be at the coming of the Son of Man.*

How can we escape when calamities hit? By being forewarned about their inevitability. By not getting caught up in the fantasies of this world. By being sober about the limitations of life. By being excited about the coming age. He or she who stands firm to the end, rooted in the reality of God's coming Kingdom, will be saved.

BW

What are they talking about?

Don't you get frustrated some times by all these happenings in the world which are supposed to be very important, and you really should have a position on them, but you can't for the life of you understand what they are about?

Just think for a moment (not too long, because you might get mental cramps) about all these things the papers have been full about this year — free trade, Meech Lake, arms agreement, stock market decline. Some people, mostly those in governments, are making momentous decisions in these matters. Do you know what the Sam-scratch they are talking about?

In addition to our befuddlement there is the disagreement by "experts in the field." Some experts tell us that free trade is the best thing for the Canadian economy since the invention of the two dollar bill. Others warn us that we will lose our soul as well as our shirt. To tell you the truth, after what happened to the stock market and the U.S. deficit, I am wondering whether an agreement between two sinking ships is all that significant.

The other day, a columnist commented on the fact that a robbery had taken place in the corner store down his street. His reaction? "Finally a story I understand!" Wait until the thing gets into court. The judicial system will find a way of making it incomprehensible again.

BW

Letters

Careless comment hurts

Rev. Schalkwyk in his pastoral letter of Oct. 16 makes a statement which is not only unpastoral but also hurting, though I know he has not meant it as such. It demonstrates how easily we — and that includes myself — can fall into the trap of making general, black and white comments about people and issues without knowing the facts or having probed the depths of the issue at stake.

I'm referring to Rev. Schalkwyk's statement "The Lord 'hates divorce,' but for a while people loved it." Having been divorced myself during the past year, after several years of separation, and knowing numerous people, men as well as women, who are going through the same experience, I know I am speaking for the great majority when I say that nobody loves divorce.

On the contrary, a separation and a divorce is a most devastating and traumatic experience for both the marriage partners; their children and their mutual relatives and friends. For the separated and divorced spouses it is like an emotional amputation, which is perhaps worse than a physical one. To learn to live with it is a slow and painful process, and I wonder if the wound will ever totally heal.

If it had not been for God's mercy, love and presence (though at times it felt as if God were light years away), and if it had not been for the non-judgmental attitude and loyal caring support of relatives and friends, and the continuous prayers of many others as well, both for me and my former husband, I would not have been able to cope with this horrible brokenness in my family and heart.

I thank and praise God from the bottom of my heart for what He has done for me, also through people, and for having reinstilled in me the joy of his salvation.

Ineke Brouwer-Parlevliet,
Niagara Falls, Ontario

Where are pastors on the sub-angel totem pole?

In the article, "Carl Tuyl reaches mark 25 in gospel run," it states that columnist Tuyl wants to be called "reverend" rather than "pastor" (Oct. 9 issue). The word "reverend" occurs only once in the Bible — in Psalm 111:9. "He sent redemption unto his people; He hath commanded his covenant for ever; holy and reverend is his name."

The word comes from the Latin *reverendus,* meaning "worthy of reverence, awe and veneration." Maybe one of our pastors can comment as to why he is comfortable with a title that only suits the triune God. I am sure it is not pride. But could it be a feeling that the rest of us are even lower than the angels than they are? I hope I am imagining that.

Peter Tensen,
Brantford, Ontario

Service in Indonesia will count

When *Calvinist Contact* of July 10, 1987, informed its readers about the pensions the Dutch government is going to pay some of its former residents, I found a few lines very disturbing. If they were true, they would have presented a great injustice.

I refer you to the few lines that indicate that time spent in Indonesia during the war years is considered time spent in a foreign country. "Remember the Dec. 7 Division?" Yes, very well. I was one who served in that division, and many more of these men who did serve in that division are here in Canada. Certainly, we had a free and paid vacation: 75 cents per day in training and 1.50 in Indonesia (that was in Dutch currency). The rate quoted was for "Jan-soldaat."

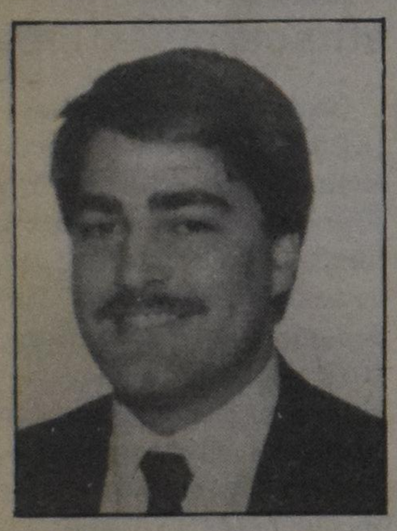
I wrote to my sister and enclosed a copy of your report. She serves as a member of the government, and reported that the example used is wrong. Service in the Dutch Army is not going to be deducted. The Dutch East Indies was then a part of the Dutch Kingdom.

When we were in Holland this past spring, we heard over the news that a committee is formed which seeks more and greater benefits for former members of the Dec. 7 Division, because so many had to take other work or emigrate!! It was not stated how much success they expected to have or had.

I do hope that you will publish this or part, to lower the blood-pressure of some of your readers.

C. Pel,
Vancouver, British Columbia

FETISHES/DAVE FEDDES



"Unlike the person in the commercial, he is not addicted to squeezing. He is addicted to feasting on the savory delicacy. That's right. He ***eats*** *toilet paper.*

Please don't eat the Charmin

An old television commercial showed a person who was addicted to his super-soft Charmin toilet paper. He just could not stop squeezing that feathery softness. He was advised, "Please don't squeeze the Charmin."

Now as proof that truth is indeed stranger than fiction, a real-life toilet paper addict has appeared. Unlike the person in the commercial, he is not addicted to squeezing. He is addicted to feasting on the savory delicacy. That's right. He *eats* toilet paper. He finds his breakfast roll, not in the kitchen, but in the bathroom.

According to the Associated Press (*London Free* Press, Oct. 13, 1987), this man has discriminating taste. His letter informs us: "When I was little, I ate all kinds [of toilet paper] but soon learned which tasted awful." He prefers a sweet roll, it seems.

Our hero is also health-conscious: "In high school I learned to fear heavy metals when we did not eat the fish we caught in Lake Erie due to mercury. I began to eat unscented bleached white toilet paper exclusively."

Therein lies the problem. Bleached white paper sometimes carries trace amounts of dioxin. One form of dioxin is the most powerful cause of cancer ever tested in laboratory animals. That news frightened the unidentified 36-year-old into writing a letter to the U.S. Environmental Protection Agency, requesting information: "Is there a brand of toilet paper which would kill me last? Is there some other brand of paper ... that could be less damaging?"

According to the agency, "it might be advisable if you avoid eating paper products from bleached kraft pulp. We still believe that the risk to you is low."

That news of low risk is music to the man's ears, for he has no intention of dropping his beloved rolls from the menu: "I have eaten it for 20 years. There is no way I could stop." Since he does not intend to stop, he wishes to learn what type is safest.

That seems to be a trend these days. When we learn that promiscuity can be fatal even in the days of penicillin, few people wish to stop their sexual games. They only want to learn more about "safe sex." Few heed the political cartoonist who advised one day that the best thing to wear for safe sex is a wedding ring.

Other addictions are much the same, whether we are speaking of chemicals, money, hot tempers, or whatever. We make our choices first. Next, we rule out the possibility of reconsidering. ("That's just the way I am. You can't expect me to change anymore.") Then, because we will not change our behaviour, we try to avoid the consequences.

And so we scurry around in the cage we have built for ourselves. There is no way of escape, expect for One. There is no way we can change — until we lose our own lives and find them back in Someone else.

Dave Feddes is pastor of Westmount Christian Reformed Church, Strathroy, Ontario.

Introducing two new columnists

On page 3 of this issue you will find a new column "In and around the workplace" by Ed Vanderkloet. This column will appear once a month, and will be specifically talking about labour/management questions, as well as general economic issues that affect the workplace.

Mr. Vanderkloet is eminently capable of serving readers with informed and Reformed commentary in this area. He has been involved in the Christian Labour Association for 21 years, and has served as its Executive Secretary for the past 13 years. As editor of *The Guide,* he has much experience commenting on Canadian socio-economic questions.

Ed lives in Rexdale with his wife Truus. They have seven children, and are members of Fellowship Christian Reformed Church in Rexdale.

Two weeks from now, Adrian Peetoom of Willowdale, Ontario, will be starting a once-a-month column on general life situations. Adrian is Senior Editor of Scholastic-TAB Publications Ltd., an educational book and periodical publisher in Richmond Hill, Ont.

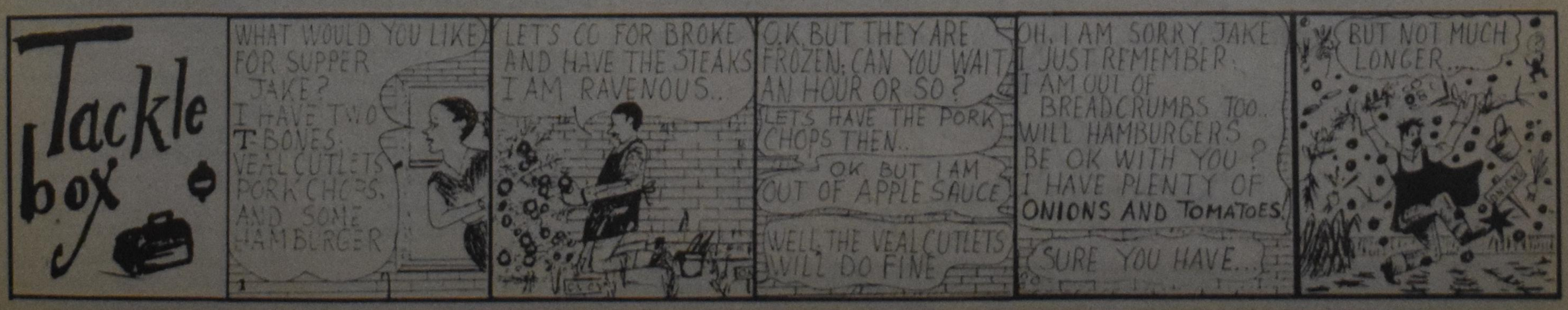
Adrian has written many articles in the past, mostly about education. He has recently co-translated a Dutch book of portraits of handicapped people by Lize Stilma.

The things that interest Mr. Peetoom are not what people have in common, but what makes them unique. One would expect his comment on daily life or events to portray that bias.

Adrian is married to Johanna. They have six children. Adrian and Johanna are members of the Willowdale Christian Reformed Church.

BW

P.S. Dave Feddes' column on this page, also new, was introduced in September.


Tackle box
WHAT WOULD YOU LIKE FOR SUPPER JAKE? I HAVE TWO T-BONES VEAL CUTLETS PORK CHOPS AND SOME HAMBURGER
LETS GO FOR BROKE AND HAVE THE STEAKS I AM RAVENOUS..
O.K. BUT THEY ARE FROZEN; CAN YOU WAIT AN HOUR OR SO?
LETS HAVE THE PORK CHOPS THEN..
OK BUT I AM OUT OF APPLE SAUCE
WELL, THE VEAL CUTLETS WILL DO FINE
OH, I AM SORRY JAKE I JUST REMEMBER: I AM OUT OF BREADCRUMBS TOO.. WILL HAMBURGERS BE OK WITH YOU? I HAVE PLENTY OF ONIONS AND TOMATOES!
SURE YOU HAVE...
BUT NOT MUCH LONGER...

Church

Marian Van Til, page editor

Fewer Canadians attend church regularly

OTTAWA (SC) — While most Canadians still report a religious affiliation, a much smaller proportion regularly attends religious observances.

According to the Fall 1987 edition of *Canadian Social Trends*, released last month by Statistics Canada, only 30 per cent of Canadians with a stated religious preference attended a religious service or meeting on a weekly basis in 1985, while 17 per cent did so at least once a month. On the other hand, 21 per cent of those with a stated religion never attended a service or meeting.

Historically, most Canadians have been either Protestant or Catholic. A major change, however, has occurred in the distribution of the population between Protestant and Catholic. The proportion of the population affiliated with the Roman Catholic Church increased from 41 per cent to 47 per cent between 1931 and 1961 and remained at that level in both 1971 and 1981. The percentage affiliated with a Protestant denomination fell from 54 per cent in 1931 to just over 40 per cent in 1981.

Religious affiliation reflects important underlying social differences among Canadians. For example, in 1981, Protestants were on average older, and had more median years of schooling, higher average incomes and lower unemployment rates than did Catholics. In fact, the average income of Catholics was among the lowest of all religious groups, and their unemployment rate was among the highest.

Persons of Jewish faith had the highest median age, the most schooling, the highest average income and the lowest unemployment rate of any religious group. In 1981, the average income of those affiliated with the Jewish faith was 50 per cent higher than the national average.

This edition of *Canadian Social Trends* also looks at marriage rates in Canada, employment patterns of elderly Canadians, interregional migration, involuntary part-time employment, unemployment rates of full-time and part-time labour forces, the decline of stroke mortality and 1976 and 1982 postsecondary graduates experience on the labour force.

Richard van Houten joins RES secretariat

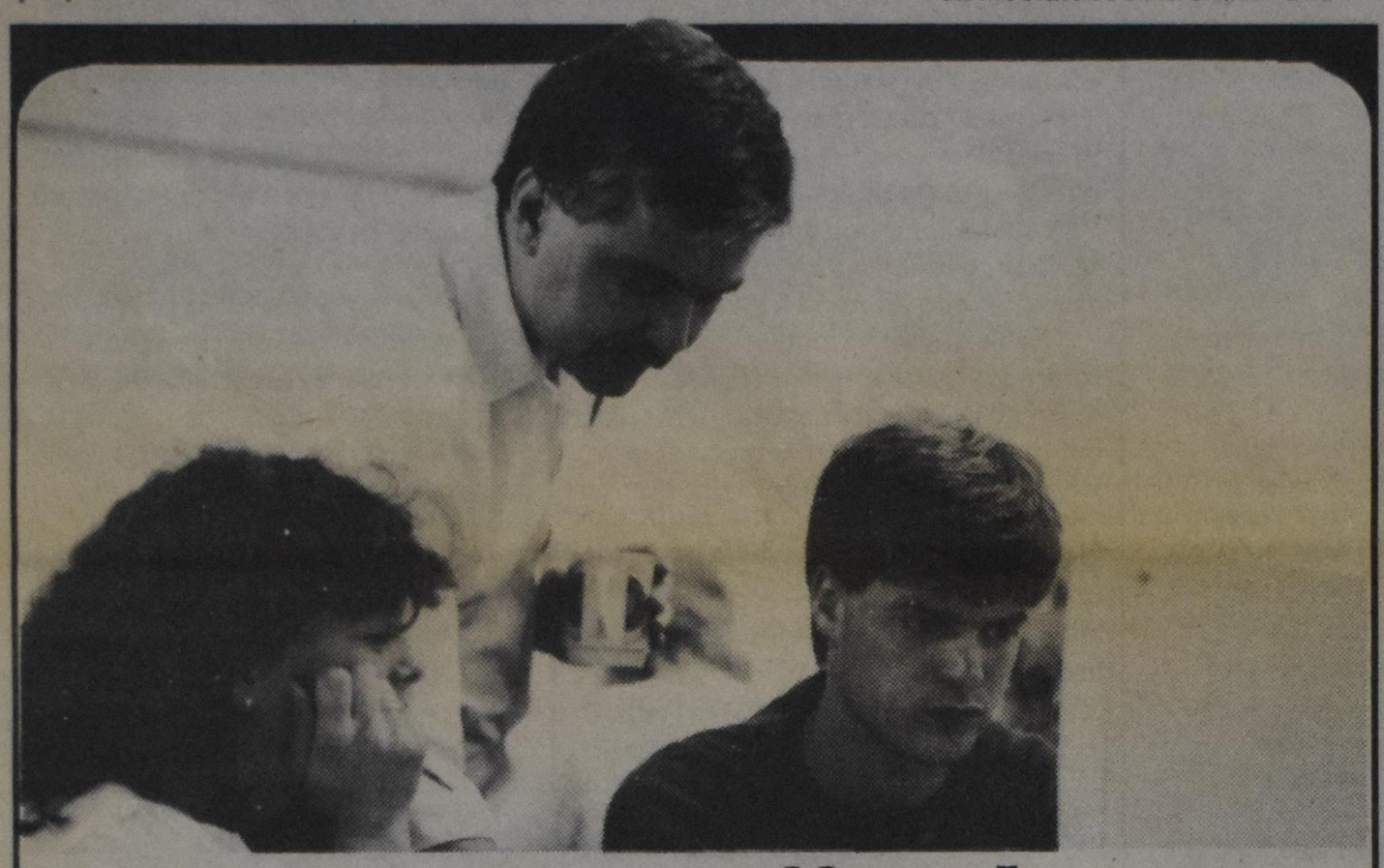
GRAND RAPIDS (RES) — Dr. Richard van Houten, for five years a researcher for the Chinese Church Research Centre in Hong Kong, has assumed his position as Associate General Secretary at the Reformed Ecumenical Synod Secretariat. Van Houten, whose graduate academic training at the University of British Columbia was in Chinese studies, has become highly knowledgeable on the state of both church and society in China today. Besides the gift of writing, he brings to the secretariat a broad knowledge of the global church and of the various non-Christian religions. The October 1987 issue of *Eternity* carried a feature article by him on "The Changing Face of Communist China."

Until the end of 1987 he will be employed part-time and will begin on a full-time basis in January 1987. The RES Interim Committee is recommending to the RES Harare 1988, which will meet in early June, that he be appointed General Secretary to fill this position in January 1989 after the present General Secretary, Dr. Paul G. Schrotenboer, retires.

Richard and Chris van Houten with their four children live in Grand Rapids, Mich.

CRC seminary attracts mixed crowd

GRAND RAPIDS, Mich. (KERUX) — The Christian Reformed Church's Calvin Theological Seminary reports that its 230 students this year come from 25 different denominations. Forty-five students are members of churches other than Christian Reformed. There are 24 international students, not including 54 Canadians.



Can you afford not to invest in the future of this country?

For less than the cost of a first class stamp you can help assure that a first class Christian college education is available to our young men and women. Because that's all the daily investment it takes to become a member of Redeemer College. It's an investment that pays great dividends in the future because it ensures the continued Christian leadership training of our young people. And isn't that the best future the Christian community can offer this country?

By becoming a member of Redeemer College you can:
- ensure that what our young women and men learn is based on Biblical principles;
- help them gain a deeper understanding of their academic disciplines;
- speak out in college leadership through voting privileges and the opportunity to nominate candidates to the Board of Governors.

Say "Yes" to Redeemer College when our members call on you.

Invest in Christian leadership... it's an offer you can't refuse!

Redeemer College
Ancaster, Ontario L9G 3N6 / (416) 648-2131
Out of town call toll free: 1-800-263-6467

Pastoral Pondering

Where were you Sunday evening?

John Kerssies

Some time ago I made some comments about one of the concerns mentioned by a classically-appointed church visitor. These comments pertained to the church visitor's observation of a growing secularism present among Christian Reformed people. The second concern expressed by said church visitor was the lack of attendance at evening services. I am sure that this concern too has been expressed by many other church visitors. It has also been discussed several times in the pages of *Calvinist Contact*. So there is really nothing new under the sun.

However, it seems that this old problem keeps surfacing in almost every local congregation. Church councils feel that something has to be done but find it difficult to discover new ways of doing them. In many churches there is a search for renewal, a deep desire for spiritual refreshment. Sometimes they attempt to utilize the second service for such renewal purposes. That service presents an opportunity to "do things somewhat differently."

I am all for that. I do believe that more imaginative ways can and ought to be found to use evening services for renewal purposes. However, I am also realistic enough to recognize that constantly searching for "new and exciting" things can, ironically, become a stifling enterprise. Sooner or later one runs out of new ideas, and worse still, the new ideas quickly become old. Besides, there may be competition from other (mostly evangelical) churches, which seek to draw audiences by showing special films and by conducting other entertainment programs. And there is probably a fair bit of "competition" from television programs as well.

A competitive spirit in that context doesn't sit well with me. It smacks too much of crass commercialism. I know that church growth experts emphasize these elements too. We are in the "market" for members. To get new members, we have to go where the potential customers are. To get potential members (and to keep our own) we have to know their appetites and desires. Find a need and fill it. Or is it, *create* a need and fill it?

This makes me very uncomfortable. It seems to me that we need to return to some basic questions: What is worship? Who are we trying to please in worship? What about the centrality of the preaching of the gospel? How do we spiritually grow as a church?

What is the upshot of it all? Is the answer perhaps in Isaiah 6? Maybe, like Isaiah, we need a vision of God!

John Kerssies is pastor at Calvin Christian Reformed Church in Ottawa, Ontario.

Religion/Theology

What do we know about the social make-up of the early church?

John Valk

To assess the social location of the early Christians, it is important to keep in mind a distinction between social class and social status.

Roman society had basically a two-tiered class structure. The upper class consisted, for the most part, of landed aristocracy, senators and certain leading military personnel. This rather exclusive circle, however, formed less than one per cent of the population. The bulk of society constituted the lower class: the common people, that large mass of free citizens, slaves and servants.

Class, however, is not a helpful category for assessing the social location of the early Christians. More beneficial is that of social status: occupation, education, lifestyle, as well as wealth. Social status often ran quite independent of social class, though a high status never qualified individuals for membership in a higher class. Nonetheless, there were freedmen, for example, who enjoyed wealth, high education and significant social influence.

Social location

There appear to be no members of the upper class in the early church. No mention is made of landed aristocracy, or members of the senate. Nonetheless, there were some with positions of authority. Erastus was a city treasurer in Corinth. (Rom. 16:23) Crispus was the ruler of a synagogue. (Acts 18:8) Sergius Paulus, who "believed" after seeing Paul and Barnabas's miracles and hearing their teachings, was proconsul of Cyprus. (Acts 13:7-12) Dionysius, impressed by Paul's teachings in Athens (Acts 17:34), was a member of the Areopagus Court.

There is also no specific mention made of the destitute, the poorest of the poor. Peasants, agricultural slaves, and hired agricultural day labourers are not mentioned because of the urban setting of Pauline literature. That, of course, does not preclude that many members did live at the subsistence level. They simply are not mentioned.

Sixty-five individuals are named or identified in the Pauline literature, excluding the Pastorals. Of more than half, nothing conclusive can be stated. Of the remaining some evidence exists regarding their social status.

There were some freedman (or their descendants) who had advanced in wealth and position, especially in the colonies of Corinth and Philippi. For example, Achaicus and Fortunatus (1 Cor. 16:17), Quartus and Lucius (Rom. 16:21-23) and Clement (Phil. 4:3), all Latin names, might have been from families who were the original Roman colonists in the area, and known for their success.

Some were artisans and traders: high in income, but low in occupational prestige. Euodia and Syntyche (Phil. 4:2ff), by virtue of their Greek names, give indication that they might have been of the merchant group in Philippi. Priscilla (Prisca) and Aquila, were tentmakers with relatively high independence, travelling from Pontus, to Rome to Corinth, with a sizable household. (Acts 18:2ff; 1 Cor. 16:19; Rom. 16:4)

There were also some professional, or semi-professionals. Tertius (Rom. 16:22) may have been a professional scribe. Luke we know was a physician. (Col. 4:14)

There were also some relatively wealthy, independent women. Phoebe had business interests which took her to Rome. (Rom. 16:1-2) Lydia was a dealer in purple fabrics, a luxury item, indicating that she has some wealth. (Acts 16:14ff)

From the above we can deduce that some from the Pauline congregations were of the "upwardly mobile" in the Roman Empire. They emerged from the "middle sector" of society. This group, with an achieved status higher than their attributed status, appears to receive most mention.

Home owners

In his writings, Paul's attention also focuses on those who had homes large enough to accommodate a group of people. Gaius has a house large enough to hold all the Christian groups (*ekklesia*) in Corinth. (1 Cor. 1:14; Rom. 16:23) Philemon, owner of the slave Onesimus, had a place large enough to house Christians and other guests. (Philemon 2:22) Jason hosted missionaries from Thessalonica in this house, and even posted bond for them. (Acts 17:5-9) Mary, mother of Mark (sometime fellow worker of Paul) owned a house large enough for a meeting of Christians. (Acts 12:12) Titius Justus had a house next to the synagogue which became the temporary domicile of Paul, Silas and Timothy.

Hospitality

When mobility increased in Roman society, inns frequently provided for the lodging and entertainment of travellers. But, most were not held in high regard. The innkeeper was frequently associated with magical practices, and it was known that female "companionship" was available in many. Jews, for obvious reasons, avoided them, and chose to care for their travelling brethren themselves. The early Christians appeared to have followed their example.

Not only did the practice of hospitality overcome a practical problem, it also had theological implications. Various passages view this practice as a concrete expression of Christian love. (Rom. 13:9-13; Heb. 13:1-2; 1 Pet. 4:8-10) Furthermore, it did not appear to be out of the ordinary to expect proper hospitality wherever one went. Philemon, for example, was to prepare a guest room for Paul. (Philemon 22)

Households

Those who had large dwelling places often accommodated the travelling missionaries. In many cases, these homes became the meeting places of the newly converted, thus serving as the focal points for the spread of the early church.

This was a significant development. Great importance was given to the household, and its solidarity was based on economic, psychological, social and religious factors. Members of the immediate family, together with slaves, freedman, servants, labourers and sometimes tenants, were frequently included in them. Loyalty to the interests of the household could rival loyalty to the republic. They offered the security and sense of belonging not provided by the larger social or political structures.

Paul made it a point to convert entire households. When an individual became a believer, it was not uncommon for the entire household to follow suit. This was the case with Crispus (Acts 18:8), Lydia (Acts 16:14-15), and Stephanus, whose family was the first to be converted in Achaia. (1 Cor. 1:16; 16:15)

House churches

Paul frequently used the households as bases for his further activity. The newly converted continued to meet in them, and it was particularly the larger ones which became the "churches" for the early Christians. These house churches would also become the "training ground" for future leaders, after direct "apostolic" guidance had disappeared.

In the specific mention of the heads of households, weight is lent to the house host as the most influential member of the group. These figures, already with relatively high social status in the community, may have become prominent in the early development of the church in their area. Phoebe, for example, was a "leader" of the Christian group in the harbour town of Cenchreae. (Rom. 16:1-2)

Furthermore, a strong influential person in one such group might also have assumed leadership throughout a city or section of a city. As the Christian community grew in one particular location, more house churches would have been formed. In Rome, for example, three house churches are known to have existed. (Rom. 16:5,14,15) More than one group may have existed in Thessalonica (1 Thess. 5:27) and in Laodicia. (Col. 4:15) Such a person, therefore, may have been appointed as the ruling elder of that city. (Acts 20:17; Titus 1:5)

It appears, from what we can gather, that those who were active and influential, in community and occupation, before they were converted, proved after their conversion to be dynamic also in the life of the church. They became vehicles through which the gospel was spread. Paul did not seemingly hesitate to use "live wires" from the "middle class" of the Roman Empire for God's purposes.

John Valk is a campus minister at the University of New Brunswick, Fredericton.

Your CR churches and Christian schools are in a building boom.

It's wonderful to hear about expansions, growth, new projects. However, most projects need at least part of the costs financed with a mortgage.

Right now the Ontario CRC Extension Fund and its CRC Community-RRSP have together nearly $5-million in loans outstanding, right across Canada, helping with lower rates of interest, flexible repayment schedules, etc.

Join this exciting service to our own church community. Find out today how you can put your money to work satisfying the next $2-million of approved applications.

Extension Fund regular deposits earn 8.25%

CRC-RRSP you earn approximately 7.25%

Write or call:
45 Harriet St., Toronto, ON M4L 2G1
(416) 461-1207 evenings

Say "Yes!"

•Say "yes" to Redeemer College when our members call on you.

•Say "yes" to quality Christian education and make it possible for more young people to enjoy the best that Christian education has to offer.

•You'll join with Christians in 100 communities in Eastern Canada who believe that Redeemer College makes a difference!

Redeemer College
Ancaster, Ontario
L9G 3N6 / 648-2131
Out of town call toll free: 1-800-263-6467

Family

Mending broken pieces

Marital breakdown — disease of the eighties

Name withheld

In biblical days, leprosy was a dreaded disease. The carriers or lepers had the responsibility to stay away from "normal" healthy people. They would call out the name of their disease and urge people to keep distance. No one in his right mind would think to continue on his way. Instead, would turn away to go in the opposite direction, as would the leper.

Leprosy was sometimes represented as a punishment from God for sin. (Numbers 12:10-15) But then, all sickness and even death is the result of our sins, of course. The wages of sin has always been death!

A tearing

The wages of sin is also divorce, the disease of the eighties. Realistically speaking, the word "divorce" does not do justice to what has taken place. "To separate by force, as in cutting or tearing" says it much better than the number one choice in our vocabulary. The dictionary defines "divorce" as "a complete, legal breaking up of a marriage." Note the word "legal — factual and cold! At least "cutting" and "tearing" indicates some of the pain that accompanies marriage break-up.

Having been raised in a Christian home, I rarely heard the word "divorce" being used. Divorce was simply outside of our experience, it didn't happen in our circles. Or — did it?

The day my father walked through the door and announced tearfully (and with an attempt at humour), "I'm a free man today," the world momentarily seemed to stop. Somehow, against all odds, hope for a "normal" future for our family had remained until that very moment. Suddenly, that hope became blurred. What was home? What was a family? Where was the security of parents? What was love?

Those were my feelings

Sometime ago, I watched the film "Focus on the Family" — in particular, the segment on fathering. As Dr. Dobson read a letter from a young girl, expressing her feelings while watching her father move out and say goodbye, I was instantly brought back to that moment in my life. It could have been my letter. Those were *my feelings!*

Hearing those words had re-opened an old wound. That sense of powerlessness washed over me anew as the tears streamed down my face. There again was that feeling of guilt — there should have been something I could have done to stop it all. There was raw pain and despair.

I had vowed the day my father left that *if* and when I got married, it would be for life. My children would never experience the pain I felt while watching my father pack his few belongings into his car ....

Maybe the number one definition deserves a second look. "A complete, legal breaking up." "Legal" strikes me differently this time. Any other way, the breaking is never complete: Who should show up at the children's wedding? Where should they sit throughout the dinner? Should they acknowledge one another? His/her new spouse won't feel very comfortable. The grandchildren's baptism, graduation — can they all come for coffee afterwards? Christmas, Easter, birthdays. Thanksgiving ... "why spend those days with her? does he mean more to you than me?" It never ends.

Punishment of the fathers

For years I carried on with a guarded hostility toward anyone who wore the label "separated" or "divorced." If

only the couples would think about their children!

Recently the Bible verse "the punishment continues upon the children to the third and fourth generation of those that hate me" took on a different meaning for me. I used to think it (unfairly) meant that we would be punished for our parent's sins! But the Bible clearly states that "a person will die for his own sins, not for his father's." (Ezekiel 18:4; 9:22)

There are, however, the effects of the sins of the parents we have to deal with. And that's where our own responsibility lies! Looking back, I realize I passed judgment on my parents, for which I have had to ask forgiveness.

Meanwhile, my passing judgment allowed Satan to place a foot in the door. My weakness became an insecurity about love and a fear of loneliness.

The reality for me today is that I am alone, with a number of children to care for. My children look at me and ask repeatedly that knife-turning question, "When is our daddy coming home?"

Satan in his clever way clouded my views on marriage and fed on my inner vows and judgments. The consequences were unescapable — abuse. And my worst fears materialized. I am alone and my children are now the victims.

The broken pieces

In Dr. Dobson's latest series "Turn Your Heart Toward Home," the last film ends with a song, "The children are the broken pieces of it all." A scream welled up inside of me when I heard those cruel words. "Stop — no — please — you don't know how hard I tried ... I fought so hard against letting my children feel that pain ...." Instead, I sobbed quietly and slipped away. Those words were so true! I was still a broken piece myself!

I have felt the need to share some pieces of my life in order to be of some encouragement to others. Not to other broken pieces like myself. I'm well aware of the many around. But rather to offer some encouragement to those that have been left a little less wounded, a little more secure. I'm convinced they are there to love and help mend the broken pieces.

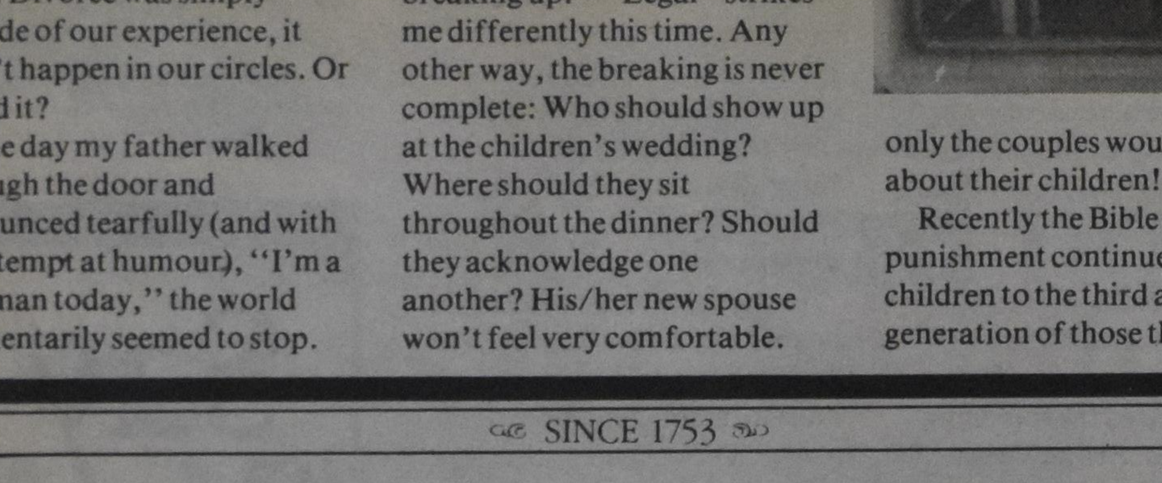
Maybe we do convey silent messages: "Stay away, I have this dreaded disease." Please don't become confused and turn away and go in the opposite direction. Instead, hear God's call to love. (James 2:8; 4:11,12)

Support us in prayer and reach out and tell us you care.

SINCE 1753

A Delicious Tradition

Douwe Egberts Gourmet Coffee

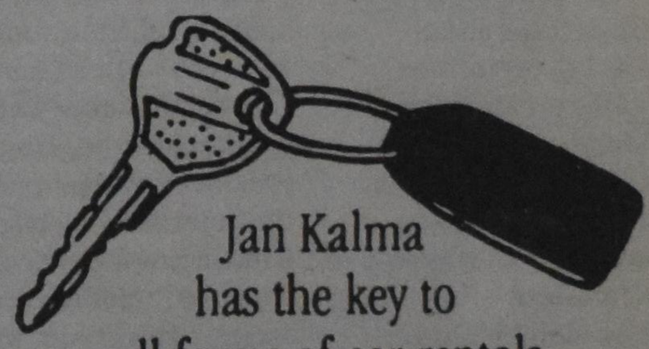


After Dinner Coffee Full Roast — Fine Aroma Coffee Medium Roast — Traditional Coffee Medium Roast

Holland's traditional gourmet coffee has been delighting palates for over 200 years.
Now it's available at a popular price. Treat yourself soon!

Look for Douwe Egberts Gourmet Coffee at your local delicatessen.

Want to rent a car while in Holland?



Jan Kalma has the key to all forms of car rentals.
(and will deliver car to Amsterdam Airport if desired)

Lid AutoRent

jan kalma

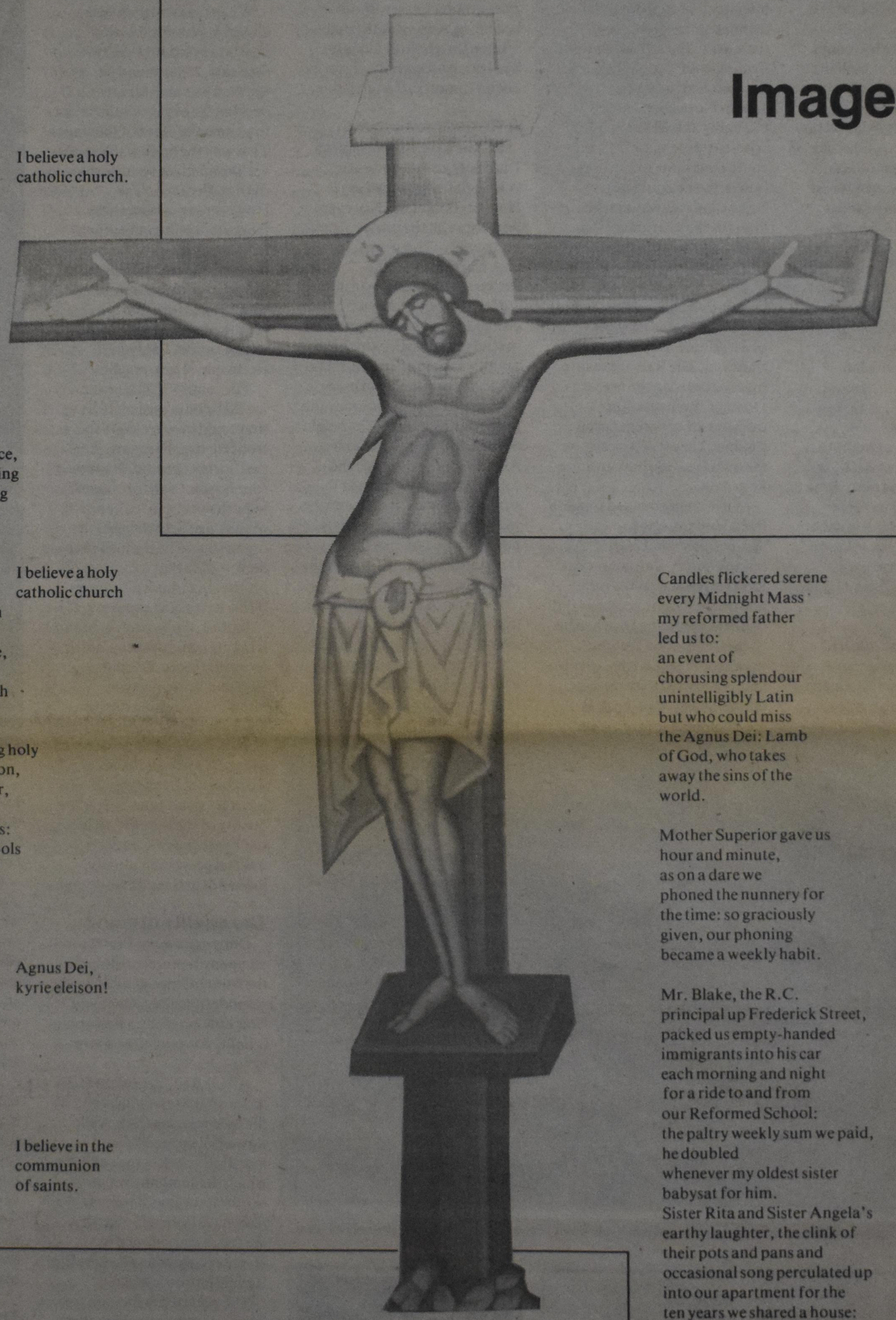
De Meer 24, 9201 EZ Drachten
The Netherlands - Tel. (31)5120-15199

Attention!!

When you rent a Kalma car during 1987, don't forget to ask Jan Kalma for a copy of the beautiful poster created to remember this year's 50th anniversary of Princess Juliana and Prince Bernhard — C.C. staff.

Poetry

Images



I enter this
solemn, shrouded
confessional: an
incensed silence
crowded with broken
images and voices:
be still now, I
come to confess:

Father, I have sinned:
was not each Roman
Catholic spawned by
fat Tetzel, oily
lipped, silver tongued
coin-clinking, seducing
salvation from
simple peasants?
Hell-bound, this
pompous parading of
statues: holy Mary and
garishly bleeding Son
of God;
my images firmly in place,
my judgment clear ringing
as the hammer pounding
ninety-nine theses on
some Wittenberg door.
Father, I have sinned:

I believe a holy
catholic church.

Pompous in our disdain
of rite and ritual,
confession and penance,
Sacred Heart
Roman Catholic Church
was the stage for our
Sunday afternoon's
entertainment: spraying holy
water, playing confession,
waltzing up aisle to altar,
mocking genuflection,
trying priest's vestments:
merrily trampling symbols
of your faith and hope:
cold, my false-making
images, barracading
you out, myself in
to the Shepherd's fold:

Agnus Dei,
kyrie eleison!

The images
rigidly lining
my child's mind
begin to crumble
replaced by you,
justified as I,
by faith:

I believe in the
communion
of saints.

I believe a holy
catholic church

Candles flickered serene
every Midnight Mass
my reformed father
led us to:
an event of
chorusing splendour
unintelligibly Latin
but who could miss
the Agnus Dei: Lamb
of God, who takes
away the sins of the
world.

Mother Superior gave us
hour and minute,
as on a dare we
phoned the nunnery for
the time: so graciously
given, our phoning
became a weekly habit.

Mr. Blake, the R.C.
principal up Frederick Street,
packed us empty-handed
immigrants into his car
each morning and night
for a ride to and from
our Reformed School:
the paltry weekly sum we paid,
he doubled
whenever my oldest sister
babysat for him.
Sister Rita and Sister Angela's
earthy laughter, the clink of
their pots and pans and
occasional song perculated up
into our apartment for the
ten years we shared a house:
we sat in astonishment of their
humanity.

I believe in the
communion of
saints.

Come, join me
freed by confession
from image,
let us celebrate
eucharist,
Word made flesh,
the image
of the Father.

Veni,
Sancte Spiritus.

Poetry by:
Agnes Kramer-Hamstra
Ingersoll, Ontario

Feature

In Ancaster stands a Reil organ

Bert Witvoet

Johann Reil and Wim Wagenaar have just about put the finishing touches on nearly 2,000 organ pipes. The pipes stand like a forest in a massive oak case at Redeemer College in Ancaster, Ontario. Johann, or Han, as everybody calls him, would like that description — "like a forest." He (48) and his brother Albert Reil (45) build organs of "pure materials," the stuff that grows in a forest or lies embedded in its soil.

I was talking with Han in Chris Teeuwsen's office. Chris is Assistant Professor of Music at Redeemer, and I needed him to help me translate the technical jargon that I expected Han to throw at me in Dutch. Interesting exercise. Han thought that a "kas" would be called a "chest" in English. Not so, says Chris — it's "case." Chris thought that a case was called "een kast" in Dutch. Not so, says Han. It's "kas" as in "oogkas" (eye socket). Whatever it is in each other's language, in the land of the blind (me), the one with only one eye in his "kas" (Han and Chris) is king.

The Reformed sound

And what a kingly story it turned out to be as I listened to Han wax eloquent about this first Reil organ in North America. Lest anyone underestimate the import of that distinction, let me quickly interject that Reil organs are in demand in different parts of the world. The Reil Organ Company of The Netherlands has installed its organs in Japan, Norway, Austria, Germany as well as Holland, of course. Redeemer College could have done worse than follow their organ master Teeuwsen's advice on where to look for the instrument that would best suit the Reformed character of the college.

You've got to be kidding. Organs can be Reformed? Yes, to the extent that they come out of a tradition and serve that tradition. The Reil organs are organs rooted in the North German, Reformation tradition of congregational singing. They try to recapture the quality of the human voice, I was told.

Many immigrants to Canada from Holland know instinctively what Han Reil is talking about. They may hear an organ recital on the radio and immediately recognize the organ as sounding Dutch. The *cornet* register on Dutch organs, Chris explains, tries to come close to the tenor voice. It doesn't scoop to the note but it moves to it nevertheless, just like the human voice.

Dutch organs have a "warm" sound, I was told. They embrace you without becoming sentimental. That sounds Dutch to me all right, like Dutch hospitality — warm but no funny stuff like kissing.

A Redeemer organ

So, the Redeemer organ is a Dutch organ that embraces you. Is that all you can say? Han's eyes light up. No, every Reil organ has its own personality. This organ, for one, was built with the Redeemer auditorium in mind.

Han's brother, Albert, visited Redeemer last January to study the place in which the organ was going "to live." He relied almost totally on his ears. He listened to someone play the piano or sing a song. The height of the hall is a positive feature, Albert noted. Although the sound does not develop as in stone cathedrals, it does carry well throughout the hall. It is not deformed (perish the thought), but it remains equally pure everywhere.

Albert looked at the carpet in the aisles, which absorbs sound. He looked at the brick walls. They would reflect the sound, although, brick being fairly porous, will absorb too. The pipes in the upper ranges would have to be dual to match the carrying sound of the lower registers.

When the final plans were drawn, it was decided that the instrument would have two manuals, 26 stops and 34 ranks. Chris and Albert decided the organ would have to sit near the front of the stage. That way the brick walls would act like hands cupped next to the mouth of the stage. However, a position to the front would be trouble for a hall that is designed for multi-purposes. Can you imagine a chapel or convocation service with the platform party languishing on stage behind a Reil organ? A Baldwin electronic organ; maybe.

The solution? The organ would be built on a platform that could be wheeled to the front for organ recitals. And that's what they did. It takes four people (eight professors) to push the organ to the apron of the stage. Chris thinks the organ should be chained to the back wall so that it cannot roll off the stage during a concert. (How Reformed can you get?)

Indeed, the Redeemer organ is taking on its own character more and more. Of course, Han and Wim, the two intonators working on the pipes, have a lot to do with that. They give personality to the organ. It's not pitch they are working on, by the way. They are not organ tuners. It's the quality of the tone they focus on. Everyone of the nearly 2,000 pipes is individually looked at and tested for sound.

Chris Teeuw

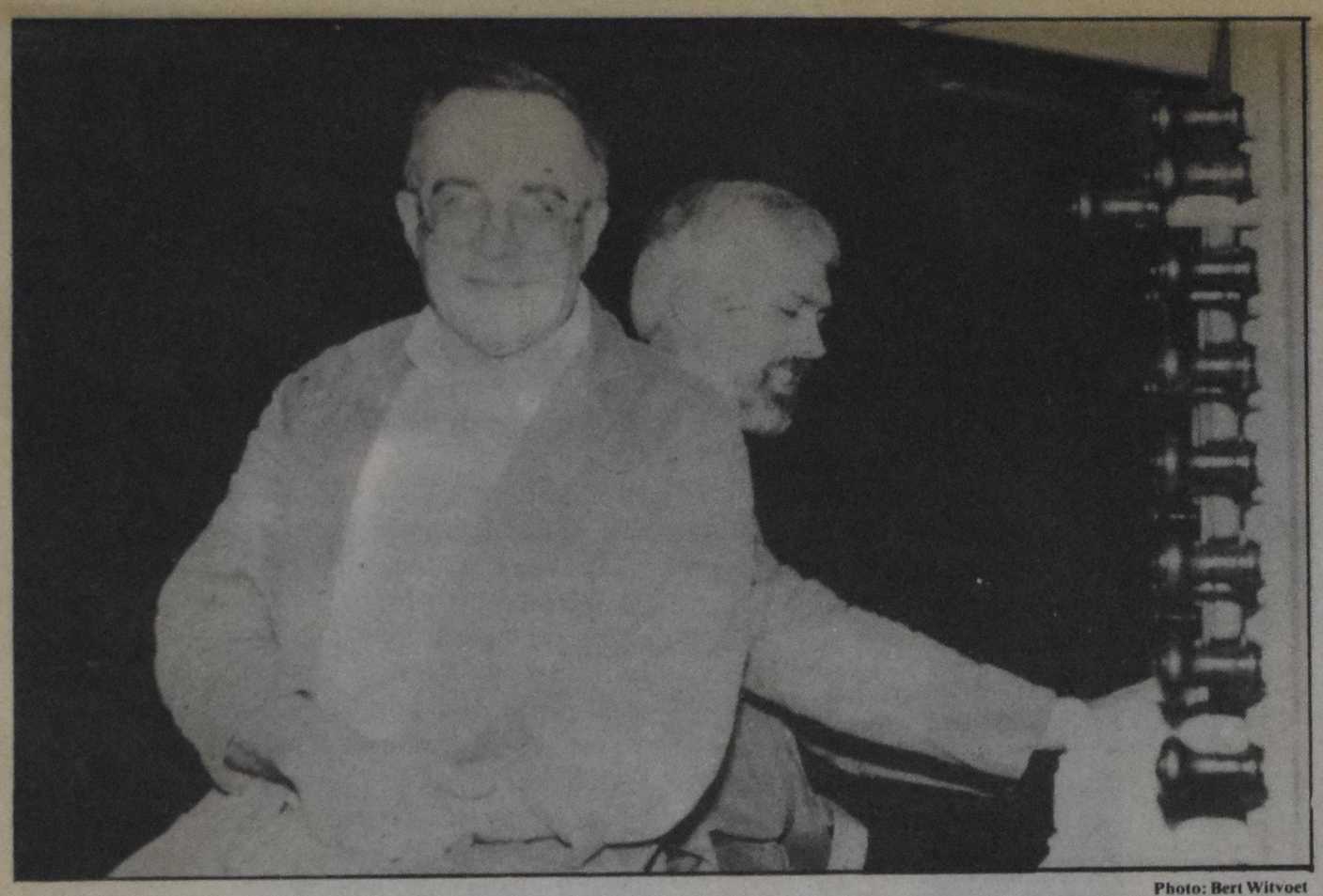


Photo: Bert Witvoet

Han Reil (l.) and Jim Wagenaar (r.) both have a limited repertoire when it comes to testing the tonal quality of each pipe.

The quality of wood

Chris assures me that the Reil company represents the last of the true craftsmen still at work in modern society. Once you hear how carefully a Reil organ is built, you tend to nod your head.

Albert Reil, the brother who looks after the technical end of the business, regularly walks through German forest woodlots to select the oak trees which the company wants to use for its organs. Once the trees have been selected, they are felled and shipped to Heerde (Gelderland) where the Reil enterprise is located.

The next step is slicing a tree into boards and stacking them in the very same way they were part of the tree lying down, with cross pieces separating each board. Oak wood has to dry for two years, plus one year for every centimetre of thickness. So, a two-centimetre board has to lie for four years before it has stopped working.

Once the drying process is completed, the Reil worker who makes the case for an organ, selects his "tree." Every case is made from one tree, to make sure the colour, pattern and quality of the wood are consistent. The builder of the windchest will also make his selection. And so on.

The backside of the case is made of pine, Han tells me. The sound would be too sharp if it were made of oak. In addition to oak and pine, the company buys ebony for the "black" keys and the stops. Yellowish, tropical, carved pieces of wood sit to the side of the manuals. Strips of ivory (elephant's tusk) overlay the "white" keys.

The sound of lead

Although explanations about the selection and treatment of wood were sufficient to persuade me that a Reil organ was a very special

"WE STAND BENEATH OUR ROOFS"

Roofing
DYKSTRA BROS.
R.R.#1, Beamsville, Ont.
FREE ESTIMATES
563-7374 Marty
934-3600 Chuck

NTV
from: $499 airfare only
6 nites accomm. p.p. twin share
from: $386
FREE CAR!
CALL FOR DETAILS
CALL VALENTINE TRAVEL
your NTV specialists
146 Laird Dr., Toronto M4G 3V7
(416) 429-2222
St. Catharines: 935-9103 or
Henny Vuyk 934-0666
London: 519-672-3161

REINDERS
Reinders Group Ltd.
Architects, Consulting Engineers, Planners, Project Managers & Contractors
Niagara-on-the-Lake, Brampton, Barrie, Iqaluit, Montreal, Halifax
P.O. Box 278, Brampton, Ontario Canada L6V 2L1 (416) 457-1618

A word and deed service opportunity for any church group
Support the Chinese Christian Fellowship and the ministry of Timothy Chan to the Chinese Community in Toronto's inner-city.
Be a Lighthouse Keeper
The Lighthouse 1008 Bathurst Street, Toronto, Ontario M5R 3G7 (416) 535-6262

Photo: Bert Wiltvoet
...en interprets the Boehm arrangement of Psalm 42.

creation by true craftspeople, the story of the pipes clinched the matter. That's an intriguing story in itself.

Older organ pipes used to be made from lead, Han explained. They had to be built on the spot and kept standing. If a lead pipe was allowed to lie down for a week or so, it would collapse. Later on, organ builders began to add tin to the lead, which gave the pipes more strength, so that they could be built elsewhere, stored and transported.

But even without the tin being added, the lead in these pipes was impure. Two or three per cent of the lead consisted of foreign metals. As recent as the 1950s a process was discovered which could take the two or three per cent of impurities out of the lead. Today, organ pipes are made of pure lead mixed with a substantial amount of tin.

But the Reil brothers were not so sure they wanted to jump on the modern wagon. Having done a lot of study of old organs, and being committed to the principle of historical rootedness, they decided that the less pure lead produced better sound and that a lower percentage of tin would improve the sound even more.

"You must understand," says Han, "that we subordinate everything to sound. The materials in the pipes have to serve the sound of the organ. So we use old lead. But where can we get it? Our need for lead is not great enough that a sheet metal company can fill special orders for us." The Reil company solves its dilemma by buying up old eavestroughs and pipes which still have old, impure lead in them. By adding only 10 per cent tin, the dull and amusical lead of the eavestroughs is converted into shiny, melodious organ pipes.

"We discovered that there are no straight lines in nature," said Han. "No two leaves are alike. Nature is perfect because its parts are imperfect. People usually try to make perfect things, things that are straight. But by trying to make something perfect, they take away its extra charm. We don't make everything perfectly straight and impersonal. We don't want organs that are music machines."

Studying the old masters

Of course, by this time it should be fairly obvious to anyone that, apart from wanting to stay close to nature, the Reils also want to stay close to the past, which produced the most magnificent organs. "Old masters became our teachers," said Han. It's a schooling the brothers sought early in their lives.

Their father started their organ business in 1934. But he did not have the same appreciation for traditional sound his sons would later develop. The father died in 1960, which left Han and Albert, respectively 20 and 17, with the task of keeping the business going.

The boys took to it with gusto. They brazenly faced consistories in search of new organs or wanting old organs restored. The younger Albert decided to grow a beard in order to appear a little more mature. And with the help of more experienced workers, they were able to make a go of it.

But as they were developing in their craft, they began to realize that the old organs, which they were asked to repair, contained secrets they wanted to uncover. There were no old masters around to teach them. They had to find out for themselves how the old organs, which they admired so much, were built.

And so they spent a lot of time and money trying to imitate a Schnitger organ in Uithuizen, Groningen. Questions came at them with a furious pace. Why did the builder use this material and why did he shape it a certain way? "We learned an immense lot," recalls Han. They made a copy of a Hinz organ for a church in Ermelo, which resulted in newspapers reporting on "Het wonder van Ermelo" (the miracle of Ermelo).

The Reil philosophy

Eventually the Reils began to understand the principles of organ building so well that they did not need to copy anymore. When they built an organ for Redeemer, for example, it became an organ rooted in the time between 1600 and 1800 and designed for a North German repertoire, but it became most definitely a Reil organ.

And how can you best describe a Reil organ? By saying that its construction is guided by a philosophy which honours the following principles: imitate the human voice so that the organ is eminently suited for congregational singing; root it in the North-German tradition of organ building, which makes it specially suited for a Baroque repertoire; build it out of pure or historical materials so that the construction is subordinate to the sound; build the organ to suit the place where it will stand; and add registers and combinations to make it adaptable for the musical requirements of this time.

Han Reil is confident that the organ will become known throughout Canada. "It will be something new," he said. "But you will find that, because of its distinct voice, people will either like it very much or prefer another sound." It's that kind of organ because it takes a definite place in the tradition of music. Those who want a more romantic organ, and that may include some children of Dutch immigrants, may find the organ sound too straight and uncompromising. Those who insist on brighter and crisper sounds (as in the French tradition) may find it too warm.

In the meantime, local press and television stations have taken note of the Redeemer concert hall and organ, partly because the Redeemer music department has planned a series of three concerts with the Hamilton Philharmonic Orchestra, in conjunction with the Redeemer choir and organ.

On a more mundane level, I was told that the original cost of the organ was $200,000, all of which was paid for by designated donations in 1985. However, the drop of the dollar over against the Dutch guilder has added another $50,000 to the cost. That part will be raised through special events and auditorium rentals. It is expected that the presence of a first-class organ will increase future auditorium income.

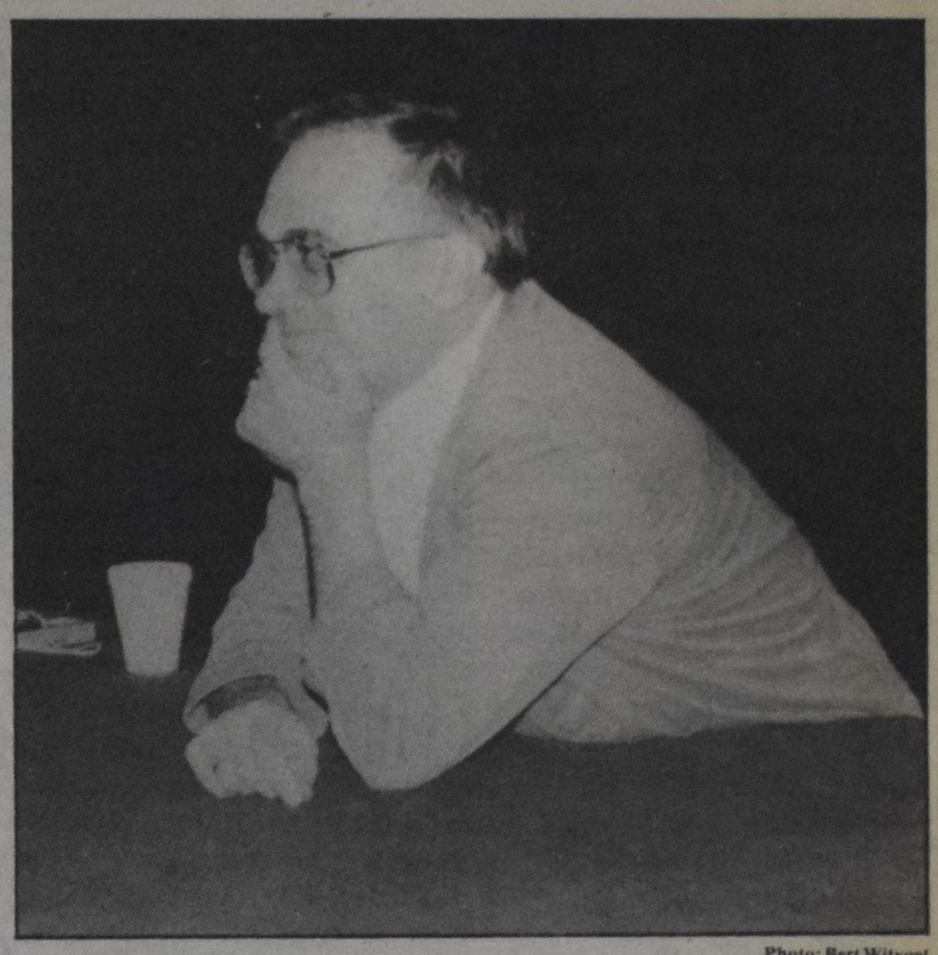


Photo: Bert Wiltvoet
Han likes what he hears when Chris Teeuwsen plays.

An instrument for prayer and praise

After the interview, Chris, Han and I made our way to the auditorium where Wim Wagenaar was still doing whatever organ intonators do to instruments. Chris climbed behind the console and started playing the Boehm rendition of Psalm 42. The soft almost husky tones of the 8′ principal register began to interpret the cry of the human heart, longing for God the way a deer pants for water.

Han and Wim listened. They nodded their heads. Someone was doing justice to their instrument. When Chris began to draw the psalmist's longings out of the 16-foot bassoon pipes, Han's face broke into a wide smile. The psalmist's reassurance and the organ builder's pride blended together: "Put your hope in God, for I will yet praise him ... Listen to that bassoon, doesn't it sound magnificent?"

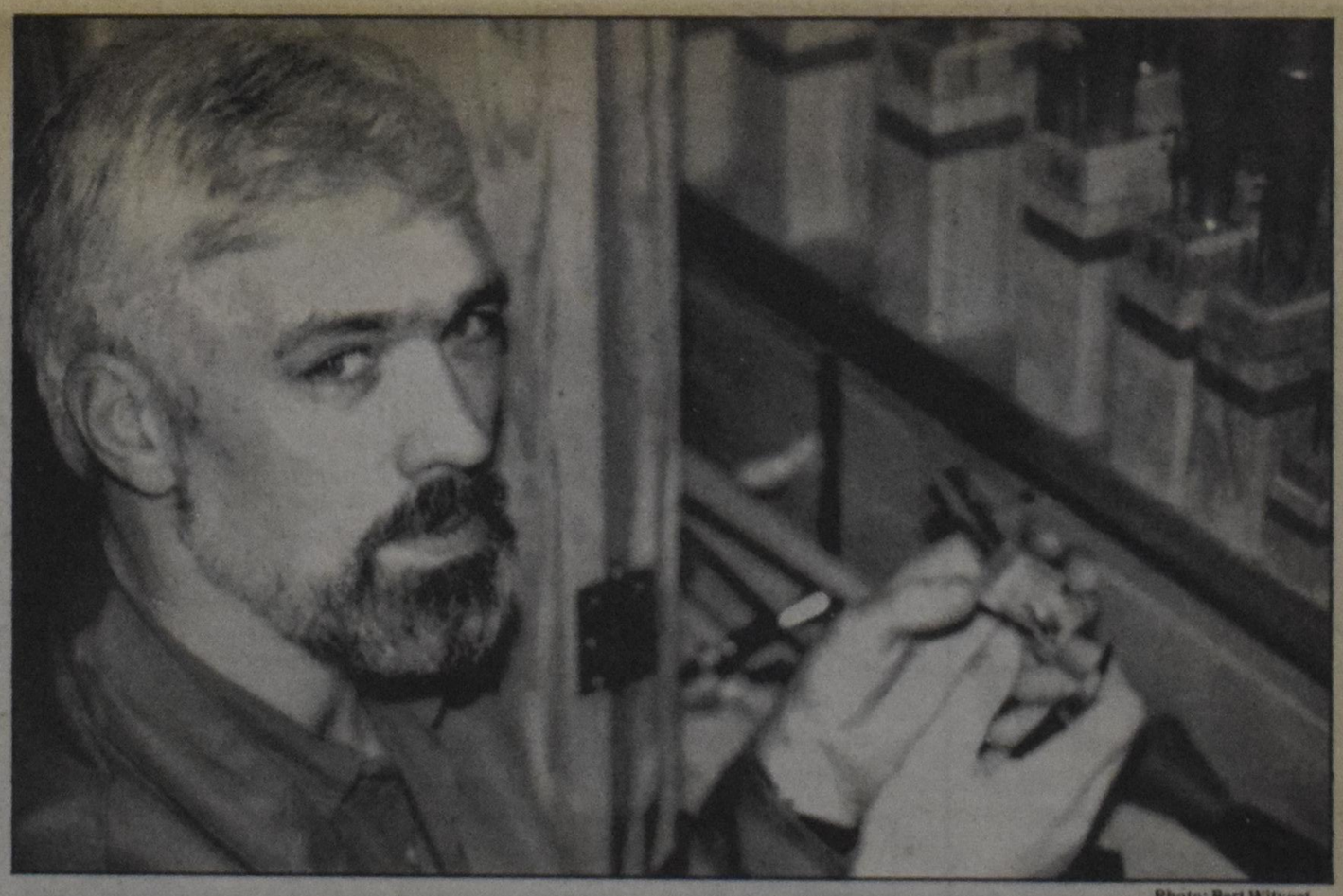


Photo: Bert Wiltvoet
Jim Wagenaar examines a small pipe.

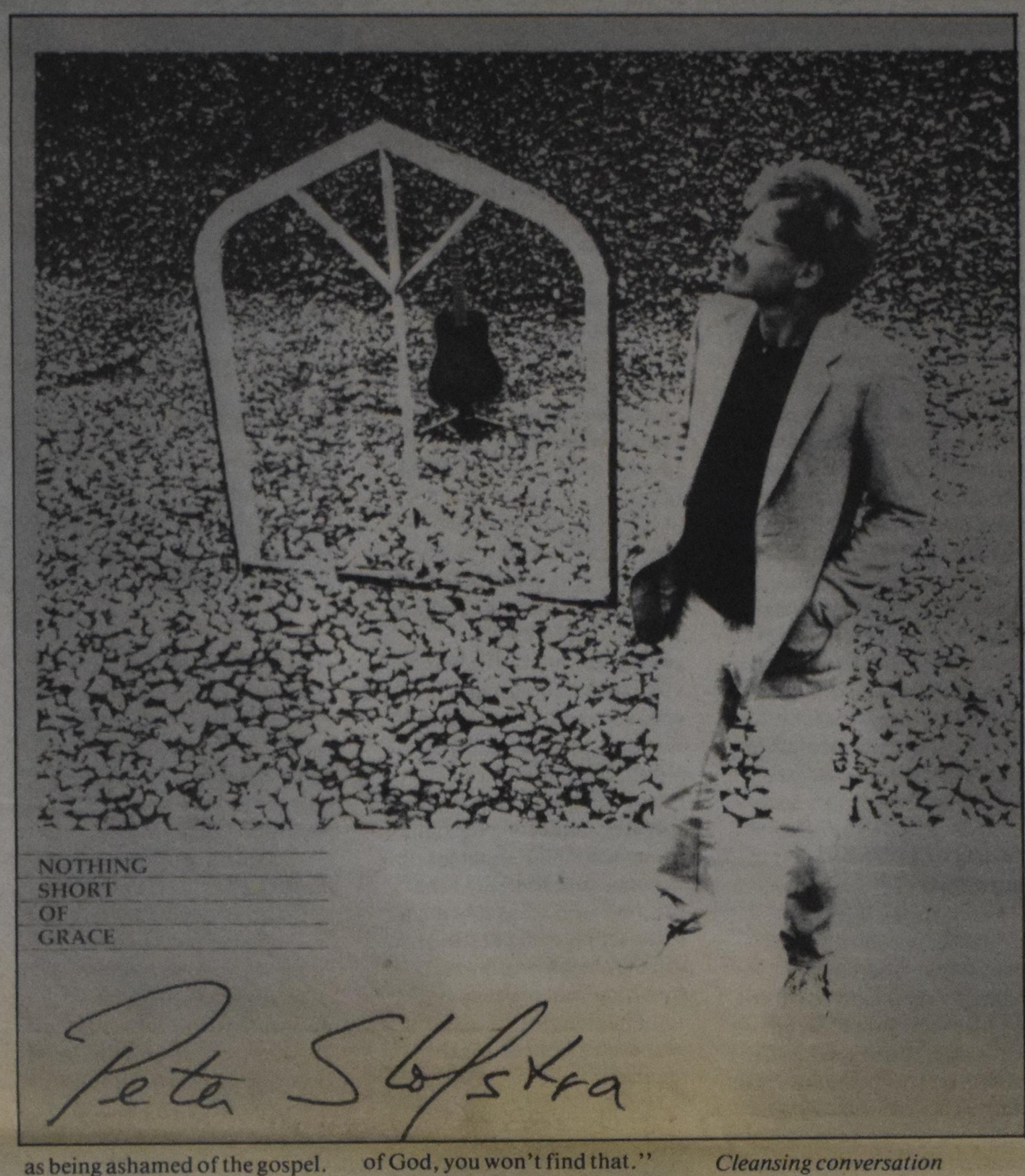
trees and pieces of metal into a beautiful instrument, Han had told me earlier. He can't wait to have others affirm that at the Feb. 13 inaugural recital. He and his brother will be there with their wives. Chris Teeuwsen will play. The audience will be invited to listen *and* sing. After all, this Reil organ too was built for the human voice, for congregational prayer and praise.

Review

Implicit theology: a record review

Marian Van Til

Nothing Short of Grace
Words and music: Peter Slofstra
Producer/engineer: Paul Steenhuis
Assistant engineer: Jen Lewis
Recorded/mixed at: S.R.S. Studios, London, Ontario, Nov. '85-Dec. '86
Available for $12 (postage included) from:
Key Artist Management
500 Newbold Street
London, Ontario N6E 1K6
(519-686-5060)
State preference for cassette or l.p.



With the appearance of this new album, Peter Slofstra proves he has come a long way since his first release, *Malice Gives Way,* in 1984. Overall, *Nothing Short of Grace* is considerably more polished musically, and quite affecting lyrically.

Slofstra is a Christian Reformed chaplain at the University of Western Ontario, London, who spends spare time writing songs and giving weekend concerts — sometimes alone with his acoustic guitar, sometimes with his band (percussion, bass, keyboards, electric lead guitar, background vocals). However, if you think because he's a chaplain his lyrics must "preach," you're in for a surprise. That's not to say that there's anything about this album that could be construed as being ashamed of the gospel. Perhaps it's precisely Slofstra's Reformed life-view that allows him to create both "theologically explicit" and "theologically implicit" songs.

In fact, only one number is theologically *explicit*. It's a moving account of Judas' betrayal called "Hell to Pay." ("Thirty silver pieces / just enough to buy / a bloody pasture / Suicidal impulse to reverse the roles / and be the master / The inner circle turning its back.")

Other songs celebrate life and love or admit to anguish and struggle. Slofstra says, "If you go up and down the [lyrics] columns looking for the name of God, you won't find that." But the love songs, for instance, "come out of years of being faithful and having a vital romance."

"Can you say that those then are 'secular' songs?" he asks rhetorically. A glance at the lyrics of such songs, while not *explicitly* Christian, reveals that they exude a spirit and attitude that definitely sets them apart from "secular" love songs:

Time on my hands, an evening free
Time for loving you
All day long I've looked forward to
these hours of holding you
Cleansing conversation
Easy listening songs
Candle light and almonds
Gentle night and deep, deep sleep

Never was one to play the field
Eyes for no-one else
When it comes to loving you
I gladly give myself
(from "Cleansing Conversation")

Here I am I need to be held
I guess it shows
Come hold me close
Help me edge away from this day

Here I am, I'm wounded, I've lost
my confidence
Come be a friend to me
(from "Here I Am")

Perhaps the best song on the album is the life-affirming, exuberant piece, "People Made for Singing." It's Slofstra's best wedding of tune and text and has satisfying harmonies and an engaging beat. It says:

Out of the darkness
out of the ground
out of silence
and into sound
We are people made for singing

Lungs inflated
full of his breath
Songs of birth
of life and death
We are people made for singing

Lower than low
Higher than high
Reaching within
Oh, yeah

Voicing my dreams
Sharing my days
Losing my pain
Oh, yeah

A cappella
or with a band
orchestras percussive hands
People made for singing

On the corners
and in the bars
in our churches and in our cars
People made for singing

If there are consistent faults with this album they are that its 10 songs display a too-similar musical style and, more annoying, a lack of harmonic (and sometimes melodic) interest. Though Slofstra's folk-like style lends itself to either straight acoustic guitar accompaniment or a more elaborate realization, greater variety in instrumentation would be more satisfying when one listens to the whole album, one song after another. Overall, Slofstra's lyrics are somewhat more impressive than the music that accompanies them. The quality of the *performances*, though — Slofstra's and the band's — is very good. (Producer/engineer Paul Steenhuis has operated recording studios in Britain and The Netherlands and now runs a school in London, Ontario, which teaches recording production.)

Nothing Short of Grace is currently receiving airplay on the U. of Western Ontario's own radio station. Tapes have been sent to other stations as well to try to broaden the audience. So far, except for university engagements, Slofstra says the majority of his concert audiences are Christian Reformed, but that's gradually changing too.

Slofstra doesn't have one particular age group in mind towards which he's gearing his music, though he guesses it probably appeals most "to people 18-40." "I write my songs for people who like to think through the lyrics," he explains. It's not the kind of music to which one has to strain hard above the din of electric instruments to hear what's being sung. "It's for a combined thinking audience and people who are open to the energy as well," he adds. That is an accurate assessment.

Com-mit-ment

This year almost 300 students committed themselves to Christian education at Redeemer College. Now you can join people in 100 communities in Eastern Canada in a commitment to help support them and others in that choice.

• Say "yes" to Redeemer College when our members call on you.

• Say "yes" to quality Christian education.

Redeemer College
Ancaster, Ontario
L9G 3N6 / 648-2131
Out of town call toll free:
1-800-263-6467

Simon Pols
Poultry and Agri-business

FEEDING SYSTEMS
HEATERS
DRINKING SYSTEMS
VENTILATION PRODUCTS
PVC AIRINLETS

Simon Pols
(416) 899-3863
Reg. Rd. #24
R.R.1, Wainfleet
Ontario L0S 1V0

• Big Dutchman Equipment
• Val Nipple Drinkers
• Olicup Automatic
• PVC Ventilation
• Poly Fans & Cooler

Ron Pols
Sales Rep.
(416) 899-3621

Family/Entertainment

James Ward talks about new release, being a Christian musician

The following is excerpted from a newsletter by James Ward, a Christian musician and songwriter known to many in the Reformed community.

CHATTANOOGA, Tenn. (JW) — We're enjoying one pleasant milestone after another. The *Top Secret Studio* addition to our home is underway! It will include an office measuring 8 x 16, and a studio work room about 16 x 16. The ceiling in the studio will be cathedral-style reaching 6 feet above the 8 foot walls, with a hip roof (I like that term) and a loft over the office.

Praise the Lord! Through Hans' creative fundraising efforts we have about $5,000 in gifts toward the total $8,000 needed.

Hans and I are completing arrangements for a new recorded release. The Milk and Honey label has been resurrected by an old friend in Nashville, Mike DeMonico, who originally made the way for *Good Advice*. Another veteran CCM artist, Nancy Honeytree, has also been signed to Milk and Honey. Keep your eyes and ears open for some renewed airplay this fall; Mike is releasing a double-sided single of "Lord of our Unity" and "Death has Ended." The James Ward Band continues to be quietly brewing a *hurricane* of new tunes in a pop-jazz style. Ward Wilson on drums, Gary Hicks on bass and vocals, Dan Bockert on sax, percussion, and vocals (some of you have seen Dan appear with me as a duo) have been helping me develop a cohesive sound that is both sensitive and energetic. Some of you are probably wondering, why add a band when James is enough by himself?

Well, we certainly have no intention of just making more mouths to feed, or bursting eardrums. Rather, the dynamic of musicians actually enjoying the interplay on stage, and the creative potential of spontaneity really sells itself when you experience it done right. One thing we're not: there's enough rock and roll bands floating around with stacks of guitars and spiky hair. Our primary interest as a band goes back to the experiment I had with *Elan* during 1975-78. This band is not quite as "experimental," but we love the spirit of creativity that emerges when we work together. Like all music, you can't really describe it on paper. Right now we're doing demos, but look for us at larger conventions or festivals throughout the year.

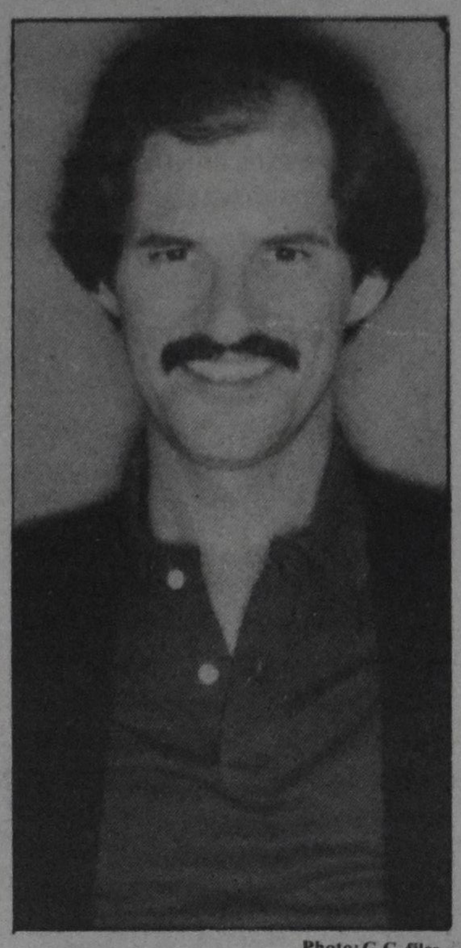


Photo: C.C. files
James Ward

Falling into place

I wanted to make a couple of comments about my continuing career in music. Hans and I have talked for years about career development and sometimes it seems like if only we could get that big hit everything would fall into place.

You know, there's truth in that. There are obvious benefits to wider exposure, and we work all the time to find new ways to reach people.

But I feel like there's a middle ground I'm looking for.

You see, in CCM there are two sides of debate. On the one hand there are the "ministry-oriented" acts who tend to downplay the showy side, they might perform only for "love-offerings," and they emphasize humility or self-denial. The other side sees Christians in music as an opportunity for providing an alternative to the world's entertainment. They seek to be "competitive" in style, staging, record budgets (some recent CCM releases have cost over $300,000), and marketing. Some of these have even moved over into the public music market with "positive" songs that are not exclusively Christian, but are compatible with Christian mores.

I have many friends on both sides, and I enjoy aspects of both. It is damaging, though, when slander results from debate. On the one hand artists are accused of commercializing the gospel, of selling out by singing "lite-gospel," of greed and self-glorification. The opposite view despises the mediocrity of small-time "farm teams" who are too hung-up on false humility to get out there and make it.

I propose a third way. Everyone has been turned off at some time by some glitzy loud-talking "star." On the other hand, I'm uncomfortable with the superspirituality that sees a successful communicator as suspect.

In my utopian dream, I see artists and musicians living alongside everyone else, doing their craft with skill and bringing glory to God in a variety of ways. They are also skilled in business, because they must live, but they are not opulent. They are spiritually alive, but do not use spirituality as a tool to manipulate.

Cinema summaries

Marian Van Til

Like Father, Like Son

Rated PG
Stars Dudley Moore, Kirk Cameron
Directed by Rod Daniel

Jack Hammond is a workaholic heart surgeon who spends virtually every waking moment at the hospital. He is a widower and has a teen-aged son, Chris, whom he is pushing towards med school.

But Chris isn't a great student; and he gets sick at the sight of blood. Med school — or any school — is not uppermost in his mind. He's too busy trying to get a particular girl to notice him and to escape the notice of her ex-boyfriend. Given all that, this father and son duo don't relate very well.

So when they become victims of some "brain transference serum," courtesy of Chris' best friend, neither of them is thrilled about being in the other's body. By the end of their ordeal, however, they have a new and intimate understanding of each other that bonds them together and will change their relationship for the rest of their lives.

If one accepts the "fantasticness" of this premise, such a film, carefully wrought, could demonstrate well to viewers the insight and compassion one gains when he or she "walks a mile in someone else's shoes."

Like Father, Like Son is only partially successful at doing that. First, the film reenforces much of the stereotypical behaviour it wishes to have viewers rethink (i.e., Chris' "teen-aged behaviour" is exaggerated, as is the doctor's "dedicated — or obsessed — professional" role.) Every bit of it is predictable. Second, though there is a fantasy element here, the fantasy should be consistent with itself; it isn't. (One example: When the serum is tried out on the Hammonds' dog and cat, the cat barks, the dog hisses. When Chris and Jack "exchange bodies," they keep their own voices — that's easier for the film makers, but not congruent with their own previously established rules for the story.)

This film is quite funny at times and has good intentions, but it's too much a victim of the closed thinking it wants us to rise above.

small talk

Alice Los

Ottawa: a beautiful peach

If New York is the Big Apple and Toronto is, perhaps, its Canadian counterpart then I'm inclined to think of Ottawa as a beautiful peach. I think the nation's capital has a pleasant touch and I'm glad to have it in my backyard. Some may sneer that it's a town which never grew up, but ever since I wandered into its embrace on a holiday long ago, I've felt at home there.

With the Ottawa River as a strong arm around its shoulder and the silent, protective Gatineau hills behind its back, there's enough physical beauty to warrant the term *handsome* as a description of its appearance. Of course, there are some warts and ugly bruises. Which city doesn't have those? It shows the place is alive and has aches and pains to contend with. The Queensway seems to be under construction forever and the Rideau Centre is a garish nightmare. Both receive a lot of attention, off and on, from aldermen and the public alike. The emotional scars which are also sadly evident are harder to take care of. Soup kitchens and Operation Go Home nevertheless testify of citizens valiantly trying to do so.

Better stuff than glamour

Undeniably, Ottawa lacks glamour. Instead, it offers better stuff. For one thing, it keeps an easy rapport with nature. When commuters, tourists and natives are crowded on its congested arteries during rush hour and irritated because of it, they may suddenly be calmed by the wide expanse of the experimental farm where the corn grows thick and tall or plowed fields indicate a season of relative rest.

There's also Mooney's Bay and Dow's Lake where brightly coloured sails catch the summer wind. In wintertime, the Rideau canal turns into one big skating rink and Canadians from Green Gables to the Rockies meet each other there in a carefree, amiable atmosphere.

Not far off, on Parliament Hill, the fine government buildings are from another era and bespeak some of Canada's and the city's history. Tourists on their way to the Peace Tower mingle with ministers of the Crown, out for a noontime stroll. The prevailing mood here is still one of general trust and goodwill which makes me feel grateful. On Nepean Point, high above the river, the new National Gallery is going up, promising a fitting abode for the country's artistic treasures. More than any other Canadian city, Ottawa also spells home to writers who ply their trade in earnest, some in the limelight of national recognition.

Turning to yet another facet of public interest, there are some fine hospitals in Ottawa, one of which is the Children's Hospital of Eastern Ontario. In the past year I've had occasion to watch some members of its wonderful staff in competent and compassionate action which deeply impressed me. And there's doctor Keon, of course, Ottawa's very gifted heart surgeon who, by the grace of God, hands dying people back to their loved ones in surprising good health.

Need I go on? I think I've made my point. I do like Ottawa. Next spring, the Lord willing, I will have spent half my life in Canada. I will never forget the small country where I was born and raised. It's bred in my bones. Yet, I never knew Amsterdam as I now know Ottawa. I'm a Canadian and humbly proud of it.

Alice Los lives in Kemptville, Ontario.

Classifieds

Classified Rates

Births $22.00
Marriages & Engagements . $25.00
Anniversaries $30.00
Obituaries $30.00
Notes of thanks $21.00
Birthdays $20.00

All other one-column classified advertisements: $7.50 per column inch with a minimum of $10. For letter under file number, $10 extra. Photos: $7.50 additional charge. (Free when published with anniversary announcement celebrating 50 years or more.) Calvinist Contact will not be responsible for any errors due to hand-written or phoned-in advertisements.

NOTE: Newlyweds whose wedding announcement with their future address appears in Calvinist Contact will receive a letter offering a first-year subscription for only $10! To facilitate matters, we encourage those who request and pay for the wedding announcement to enclose $10 and the couple's future address.

Note our new address: Calvinist Contact Publishing Ltd., 261 Martindale Rd., Unit 4, St. Catharines, ON L2R 6P9

Thanks

DYKSTRA: We would like to thank all relatives and friends for all the cards, letters, phone calls and visits received, during our recent bereavement of my husband, our father, grandfather and uncle. Your thoughtfulness will always be remembered. God bless you all.
Folly Dykstra and family, New Glasgow, N.S.

Births

VAN DER HEIDEN: We, Ron and Susan, are thankful to the Lord for entrusting to us our second child, AMANDA JOY, born on Thanksgiving Day, Oct. 12, 1987. Amanda is a little sister for Jonathan Martin. She is the third grandchild for Mrs. A. van Dokkumburg of St. Catharines, Ont., and the second grandchild for Mr. and Mrs. M. Van der Heiden of Hamilton, Ont. Amanda is another great-grandchild for Mrs. S. Born of Jenison, MI and Mr. and Mrs. W. Van Dokkumburg of Berlikum, Fr.
"The Lord has done great things for us, and we are filled with joy." (Psalm 126:3)
11 Huntsville St., Unit J, Hamilton, ON L9A 4X1

VANDERKOOY: With great joy and thankfulness to our Lord, who has entrusted us with this gift, we, Herman and Pat (nee Smit), announce the birth of our first child, a healthy daughter, JENNIFER MARGARET. She was born on Oct. 11, 1987, weighing 7 lbs. 8 oz. Jennifer is the first grandchild for Bert and Jenny Smit of Smithville and 11th grandchild for Jack and Bep Vanderkooy of Willowdale.
80 Cedar St., Guelph, ON N1G 1C5

Marriages

VAN DEN BOOGAARD-NIEUWOLD: Adrian and Diny van den Boogaard of Port Colborne, Ont., are happy to announce the marriage of their daughter ANTOINETTE to RAYMOND, son of Trinus and Nellie Nieuwold of Fenwick, Ont. The wedding ceremony will take place, the Lord willing, on Saturday, Nov. 14, 1987, at 3:00 p.m., in the Maranatha Reformed Church of Wainfleet, Ont. Rev. S. Vander Meer, pastor of Grace CRC of Welland will officiate.
Future address: 34 George St., Port Colborne, ON L3K 3S3

Anniversaries

1947 November 5 1987
With joy and thanks to God, we are happy to announce the 40th wedding anniversary of our parents and grandparents,

JO and DINY BROBBEL
(nee Rietveld)

With love from your children and grandchildren:
George & Lena Eenling; Nadine, Jason, Sarah
Adrian & Marilyn Brobbel; Mark, Mike, Julie, Yvonne
Peter & Thea Eenling
Wilf & Hetty Brobbel; Simon, Carrie, Ginelle
Peter & Lonna Brobbel; Cory, Kelly, Kristy
John & Margie Brobbel; Randy
May God bless them through the coming years with continued good health and happiness.
Home address: 121 Hunter St., Hamilton, ON L8P 1R2

1957 November 12 1987
With thankfulness to the Lord for his many blessings, we wish to announce the 30th wedding anniversary of our parents and grandparents,

Rev. GERRIT and IEFKE HEERSINK
(nee Paul)

We pray for God's blessings in the years to come. May the Lord give you many more years together.
Congratulations:
With lots of love from:
Roland & Betty Heersink; Joel, Brittney, Bianca — Lombard, Ill.
John & Annette Heersink — Houston, B.C.
Paul Heersink — Willowdale, Ont.
Home address: Box 856, Barrhead, AB T0G 0E0

1962 November 8 1987
With joy and thanksgiving to our Lord, we are happy to announce the 25th wedding anniversary of our parents,

ALBERT and GERDA HUIZINGA
(nee DeBruyn)

on Sunday, Nov. 8, 1987. It is our prayer that God will bless you with many more years together.
With love and congratulations from your children:
Harvey & Carol Pot; Justin, Matthew
Hank Huizinga
Charles Huizinga
Home address: R.R.#1, Smithville, ON L0R 2A0

Personals

Welke Christian Reformed, vlotte gentleman tussen 60-70 jaar, zou kennis willen maken met een vlotte Christian Reformed weduwe tussen 60-70 jaar, beslist goed humeur, graag foto's bijsluiten. Elke brief wordt beantwoord. Zend brieven naar file #2477, Calvinist Contact, 4-261 Martindale Rd., St. Catharines, ON L2R 6P9

Durham Region Right to Life Association has audio and video materials as well as speakers available for students, teachers, clubs and churches, etc. For info. (416) 668-7911.

Marriages

KONING-ELGERSMA: In the spirit of Christian joy, Mr. and Mrs. Dick Koning and Mr. and Mrs. Steven Elgersma are happy to announce the forthcoming marriage of their children BETTY ANN and GERALD PAUL. The ceremony will take place on Saturday, Nov. 14, 1987, at 3:00 p.m., in the Maranatha Chr. Ref. Church of York.
Future address: R.R.#2, Branchton, ON N0B 1L0

Anniversaries

1947 November 12 1987
"But only one thing is needed." (Luke 10:42a)
We praise the Lord for his faithfulness and loving kindness shown to our parents and grandparents,

JACK and NELL VANDER HOEK
(nee VanWyk)

who will celebrate their 40th wedding anniversary.
We pray that God may continue to bless and keep them in good health and happiness for many more years.
Love and congratulations from your family:
Jenny & John Feddema; Barbara, Jeff, Tracy, Jennifer, Johnny, Kevin — Kerwood, Ont.
John & Vivian Vander Hoek; Timothy, Sandra, Ryan — Burlington, Ont.
Syd & Tilda Vander Hoek; Alyssa, Terry, Jonathan, Erika — St. Thomas, Ont.
Adrian & Yolanda Vander Hoek; Mark, Bradley, Darrin, Danielle — Strathroy, Ont.
Jake & Brenda Vander Hoek — Strathroy, Ont.
Albert Vander Hoek & Sherry; Becky — Tillsonburg, Ont.
Home address: 12 Velma St., Strathroy, ON N7G 3L2

Obituaries

"Hope in God; for I shall again praise him; my help and my God." (Psalm 42:11b)
Peacefully, at her home, after a lengthy illness, on Sunday, Sept. 20, 1987, the Lord took home,

JOHANNA MARTHA BAKKER

in her 56th year.
Much loved wife of John William.
Loving and caring mother of:
Joanne & Jerry Bekendam
Paul & Debbie Bakker
Kathy & Ron Lamain
Len Bakker
— all of Brantford
Precious Oma to: Stephanie, Steven, Michael and Kenny Paul.
Predeceased by her son John (1977) and her father Leendert Van Harten (1979).
Dear daughter of Grietje Van Harten of Brampton.
Loving sister to four brothers and six sisters and an aunt to many nieces and nephews.
The funeral service was held on Tuesday, Sept. 22, 1987, in the First Chr. Ref. Church of Brantford.

"I have fought the good fight, I have finished the race, I have kept the faith." (II Timothy 4:7)
On Oct. 10, 1987, the Lord called unto himself our uncle,

Mr. JACOB KUIPERS

at the age of 73 years.
Beloved husband of the late Mrs. Tina Kuipers (nee Zylstra).
Nephews and nieces:
Pieter & Ytte Feddema — Risskov, Denmark
Ann & Ted Rintjema — Grimsby, Ont.
Alma & Ray Heeringa — Bowmanville, Ont.
Ernie & Hennie Feddema — Waterville, N.S.
Bob & Gerry Feddema — Strathroy, Ont.
Louise & Jerry Boersma — Mount Brydges, Ont.
Edna & Fred Nordemann — Sussex, N.B.
Margareth & John Vander Eyk — Listowel, Ont.
Tina & Tom Schalk — Ilderton, Ont.
Tom & Rose Feddema — Strathroy, Ont.
Jean & Jack Roszell — Sarnia, Ont.
Charlie & Ellen Feddema — Tiverton, Ont.
Lukie & Art De Waard — Markham, Ont.
Pete & Pat Feddema — Ailsa Craig, Ont.
John & Jennie Feddema — Kerwood, Ont.
and families

Extend your Christmas Wishes through Calvinist Contact.

Mailing Christmas cards to all your family and friends can be expensive. Yet Christmas is an extra-special time to greet one another and share in the celebration of our Saviour's birth.

Calvinist Contact is pleased to offer you the opportunity to extend Christmas Wishes in our special Christmas Issue, December 4. (Published early to insure readers across the country receive it on time)

As well as reaching our regular subscribers, thousands of additional copies will be sent to the Christian Reformed Churches in Canada.

The cost of placing this ad is $15. *Calvinist Contact* should receive your greeting and cheque before November 23.

Mail to:
Calvinist Contact
Christmas Greetings
4-261 Martindale Rd., St. Catharines, ON L2R 6P9

SAMPLE:

VAN DER: We wish all our family and friends a blessed Christmas and God's peace in the New Year. Jane, Tom, Sally and Peter Van Der.

Obituaries

"If we live, we live to the Lord, and if we die, we die to the Lord, so then whether we live or whether we die, we are the Lord's." (Romans 14:8)
It pleased the Lord to take into his glory, suddenly, on Oct. 19, 1987, our beloved husband, father, grandfather and great-grandfather,

HUIBERT PRINS SR.

at the age of 87 years.
Beloved husband of Grace Prins.
Dear father of:
Huibert & Ina Prins — Trenton, Ont.
Adrianus Prins — Post Vijfhuizen, Holland
Casey & Ank Prins — Redcliff, Alta.
Arnold & Toni Prins — Redcliff, Alta.
Martin & Netty Prins — Redcliff, Alta.
Maria deWolde — Chilliwack, B.C.
Rene & Lloyd Thompson — Wetaskiwin, Alta.
Jenny & Casey Stigter — Redcliffe, Alta.
and 30 grandchildren and 38 great-grandchildren.
Predeceased by his first wife Maria G. Immerzeel and a son-in-law John deWolde.
Funeral services were held in the First Chr. Ref. Church in Abbotsford, B.C., on Oct. 22, 1987. Interment in Trenton, Ont.
Mailing address: 33433 Marshall Rd., Suite #41, Abbotsford, B.C. V2S 1K8

Real Estate

ADA REALTY LTD.
3412 - 102 Ave.
Edmonton, AB
T5W 0A3
Tel. 471-1814
Sid Vandermeulen
Contact us first when you think of moving to Edmonton and district.
Het vertrouwde adres.

Obituaries

Apr. 3, 1905 Sept. 28, 1987
"The Lord is my Shepherd, I shall not want." (Psalm 23:1)
On Monday, Sept. 28, 1987, our Lord suddenly called home,

CLARA VAN BOVEN
(nee Hoekstra)

at the age of 82 years.
Beloved wife of Rein van Boven, Winnipeg, MB
Dear mother and grandmother of:
Frances & Boyd Jeeninga — Winnipeg
Paul & Agatha van Boven — Winnipeg
John & Jeannette van Boven — Calgary
12 grandchildren and six great-grandchildren.
She is also survived by three sisters and one brother in The Netherlands, and one sister Johanna Hoekstra of Winnipeg.
"And I shall dwell in the house of the Lord forever." (Psalm 23:6)
Home address: 803 Madeline St., Winnipeg, MB R2C 2S9

" 'Yes,' says the Spirit, 'they will rest from their labour, for their deeds will follow them.' " (Rev. 14:13b)
On Wednesday, Oct. 14, 1987, the Lord took home our dearly beloved wife, mother, grandmother and great-grandmother,

WILHELMINA ELBERTJE ZYLSTRA
(nee Doornenbal)

at the age of 70.
She will be sadly missed by her husband Paulus (Paul) Zylstra.
Her children:
Dixie & Bert VanderVeen — Mount Hope
John & Patricia Zylstra — Smithville
Paul & Penny Zylstra — Stoney Creek
Henry & Helen Zylstra — Grimsby
Bill & Ann Zylstra — Forest
Grandma of 16 grandchildren and 17 great-grandchildren. Predeceased by 1 great-grandchild.
Also survived by two brothers and two sisters in Holland.
Funeral services were held in the Burlington Chr. Ref. Church by Rev. J.J. Hoytema on Oct. 16, 1987.

Looking for employment? Why not check our classifieds.

Classifieds

Help Wanted

Single mother of 2 small children seeks live-in childcare to enable her to work 12 hour days and nights. Also, works every other weekend. Call (519) 245-2437.

Person wanted to work on farrow to finish **hog farm.** House available. For further information contact: Four Seasons Poultry Farms, R.R.#6, Goderich, ON N7A 3Y3 or phone Harry at 519-529-7982 or Ron at 519-529-7697

Help wanted on **dairy farm** in Alberta. Close to town, CRC, Chr. school and pavement. General knowledge of farming required. Will train under the Alberta Green Program. Position ideal for married couple; house available. Write: Big Bend Dairy, R.R.#1, Rocky Mountain House, AB T0M 1T0 or phone (403) 845-6432.

Wholesale nursery is looking for persons to work in our **container growing nursery.** Experience is not essential. However, a person must be self-motivated and willing to learn about container growing. These positions are full-time employment.
Please send resume to: Willowbrook Nurseries Inc., Box 100, Fenwick, ON L0S 1C0

Hard-working, dependable, safety-conscious person wanted immediately for landscaping firm that deals with fencing, sodding, interlocking stone and tree planting, trimming, removal. Experience preferred but will train the right person. Please write to: The Tree Man, R.R.#5, Rockwood, ON (near Guelph) N0B 2K0 or tel. (evenings only) (519) 836-5959 and ask for Ed Kuipery.

Help Wanted

Class "A" auto mechanic required for busy 3-bay repair shop on Hamilton mountain. Late model tune-up experience a must. Call Bill Verboon at (416) 385-0341.

Teachers

GEORGETOWN: The Georgetown District Chr. School is in need of a **primary teacher** from Jan. 4 — June 30, 1988. Applicants are invited to send their resume to: Mr. George Petrusma, Principal, R.R.1, Georgetown, ON L7G 4S4. Phone (416) 877-4221.

Teachers

Lacombe Christian School

is searching for a

principal

for the 1988/89 school year.

- Position involves some teaching
- A CSI school — grades K-9
- Interdenominational
- Current enrolment 274
- 13 full-time; 3 part-time teaching staff
- Situated on Calgary/Edmonton corridor in the "heart" of Alberta

For information contact:
Jack Oudman
R.R.3, Lacombe, AB T0C 1S0
Phone: (403) 782-2667

Help Wanted | Help Wanted

ELECTRICIANS

CLAC-organized electrical contractor requires experienced **journeymen electricians** for immediate long-term employment in commercial construction in the Niagara area.
We offer in excess of $20 per hour wage package for qualified individual.
For consideration, please submit a complete resume in confidence, or phone:

BROCK ELECTRIC INC.
P.O. Box 2428, Station B, St. Catharines, ON L2M 7M8
(416) 935-9413

Director/Therapist

to assume responsibility for managing a Christian counselling agency. A Master's level degree or better in a social science is desired. Clinical experience in the provision of individual, marital and family therapy is essential. Experience working with a Board of Directors and in community relations is also preferred though not essential. Please submit a written resume as well as a statement outlining how you integrate your faith with your therapy, by December 31, 1987, to:

Dick Farenhorst, Ph.D.
201 - 14980 - 104 Ave., Surrey, B.C. V3R 1M9
Location: Prince George, British Columbia

The Ontario Christian School Teachers' Association (OCSTA)

invites applications for the position of

EXECUTIVE DIRECTOR

In co-operation with the OCSTA Board of Directors the Executive Director will:
— manage the daily business needs of the 650 association members
— develop and supervise professional growth opportunities for the OCSTA membership
— initiate discussions and provide opportunities for planning and implementing matters relevant to the future direction of the Christian school movement in Ontario and other provinces served by OCSTA
— serve as liaison for the OCSTA membership to CSI, the OACSS, the OCSAA, the Ministry of Education and related organizations.

The applicant should be a professional educator certified and qualified to teach in and/or administer Christian schools in Ontario. Preferential consideration will be given to applicants with advanced degrees and/or a demonstrated ability to be involved in Christian education in Ontario. The position is full-time commencing August 1, 1988. Salary and benefits commensurate with education and experience. Applications will be accepted until November 30, 1987.

Direct your application or inquiries to:
"Search Committee, OCSTA"
c/o Hank Hultink
547 West Fifth St., Hamilton, ON L9C 3P7
Phone: 1-416-388-2645

For Rent

A modern adult apartment for rent in Welland, 2 bedrooms, electric heat, washer and dryer in building, all utilities included — $460 a month. Available Nov. 1, 1987. Phone (416) 562-4392.

Florida, near Orlando: furnished, two-bedroom, mobile home, with large kitchen, livingroom and sun porch; all utilities included. $200 U.S. per week for one couple; $250 U.S. per week for two couples. Phone: (416) 791-0250.

Florida-Gulf of Mexico: 2-bedroom condo, ideal family place in Indian Rocks, very private, heated pool, across road from beach. Available until Jan. 23, 1988. Rent rates US $350-500 per week. Phone Toronto: 226-1137 or 785-0794.

For Sale

For sale in St. Petersburg, Florida: 20' by 40' mobile home on 50' by 55' rented waterfront lot in nice adult park. 2 bedrooms, 2 bathrooms, 8' by 12' glassed-in porch, carport, utility shed, washer, dryer, fully furnished, central heat and air conditioning, 7 years new, ready for occupancy, $32,000 U.S. Call 616-245-2049 U.S. or 519-752-4413 Canada.

As a way of extending our congratulations, C.C. will publish anniversary pictures **free of charge** for those couples celebrating 50 years or more together.

All other pictures are subject to a charge of $7.50 (Canadian).

Miscellaneous

Evangelistic materials in Arabic. Also, a handbook in English, **The Bible & Islam** ($1.95). Arabic Ministry, The Back to God Hour, P.O. Box 5070, Burlington, ON L7R 3Y8.

For Sale

Johannes 240, 3-manual, external speakers. Three years old. Very attractive price.

Inquire:
D&W Intercontinental Music Inc.
9563 Winston Churchill Rd.
Brampton, ON L0P 1K0
(416) 454-3442

MEET THE PRESIDENT OF THE CABBAGE PATCH!

Dona Consuelo, President of the Women's Club, is showing off the small cooperative cabbage farm that she and other village women have planted to support the town health clinic in Zapilotepe Honduras.

The women's club, the cabbage patch, the clinic and its paramedical worker—came about because CODEL, the joint Catholic-Protestant development agency, gave a grant and lent a development technician to the village.

Zapilotepe now has health care for the first time. Working in 44 developing countries in Africa, Asia and Latin America, CODEL helps people to help themselves.

DEVELOPMENT: A HAND UP, NOT A HAND OUT
Lend a hand with a contribution to CODEL (Coordination in Development)

CODEL INC.
Coordination in Development
P.O. Box 326 Graham Ave. Midland Park, NJ 07432

I want to support development work in: Education Health Agriculture Community Development General Program In Africa Asia Latin America. Please put me on your mailing list so I can read about your work. Please send me an annual report.

Name _____
Address _____
City State Zip
All contributions are tax deductible. Make checks payable to CODEL Inc.
$10____ $25____ $50____ $100____
$500____ Other____ Thank you!

ADDRESS CHANGE

Please use this form and allow four weeks for processing request.

Attach your present label here.

Please indicate when new address takes effect.

Effective: _____
Name: _____
_____
New Address: _____
_____
City: _____
Prov.: _____
Code: _____

mail to:
CALVINIST CONTACT
4-261 Martindale Rd.
St. Catharines, ON
L2R 6P9

Events/Books

Membership:

•Helping Canadian young people gain a Christian understanding of their academic disciplines;

•Helping to integrate studies with Christian service in all areas of life;

•Giving leadership through voting privileges.

Say "yes" to Redeemer College when our members call on you.

Redeemer College
Ancaster, Ontario
L9G 3N6 / 648-2131
Out of town call toll free:
1-800-263-6467

Extend your Christmas Wishes through Calvinist Contact.

Mailing Christmas cards to all your family and friends can be expensive. Yet Christmas is an extra-special time to greet one another and share in the celebration of our Saviour's birth.

Calvinist Contact is pleased to offer you the opportunity to extend Christmas Wishes in our special Christmas Issue, December 4. (Published early to insure readers across the country receive it on time)

As well as reaching our regular subscribers, thousands of additional copies will be sent to the Christian Reformed Churches in Canada.

The cost of placing this ad is $15. *Calvinist Contact* should receive your greeting and cheque before Nov. 23.

Mail to:
Calvinist Contact
Christmas Greetings
4-261 Martindale Rd.
St. Catharines, ON
L2R 6P9

SAMPLE:

VAN DER: We wish all our family and friends a blessed Christmas and God's peace in the New Year.
Jane, Tom, Sally and Peter Van Der.

Calendar of Events

Nov. 7	Choir and organ concert by Leendert Kooij's O.C.M.A. and organist Klaas Jan Mulder. At 8 p.m. in George St. United Church, **Peterborough,** Ont.
Nov. 7	Sarnia Christian School Annual Bazaar and Auction, at 1273 Exmouth St., **Sarnia,** Ont. (afternoon and evening).
Nov. 7	Community Fall Concert with three local choirs, organ, piano, and congregational singing. At 8 p.m. in Providence CRC, **Beamsville,** Ont. Tickets at the door: $4 adults, $3 seniors and students.
Nov. 7	Inauguration of Dr. Wm. Rowe at Knox College, U of T, **Toronto,** Ont. Starts at 2 p.m. Celebration evening for the ICS at 7 p.m. at TDCH, **Woodbridge,** Ont. with speaker Rev. Jacob Eppinga of "Cabbages & Kings" and dinner.
Nov. 7	Children's Fashion Show and Giant Bazaar and Auction of John Calvin Christian School at First CRC, 287 Water Street, **Guelph,** Ont. All the fun starts at 2 p.m. Everyone welcome!
Nov. 8	Annual Hymn Sing at 8:15 p.m. in Covenant CRC, **St. Catharines,** Ont. with organist Andre Knevel and the Covenant Brass Band.
Nov. 12	CFF of Ontario provincial board meeting from 10 to 4 p.m. in the CRC, **Georgetown,** Ont. For info. call (519) 837-1620.
Nov. 13	Piano and organ recital by Roger and Monica Admiral, assisted by the choir, at 8 p.m., in Ebenezer CRC, **Jarvis,** Ont.
Nov. 13	25th anniversary of Oshawa Chr. School with "The Ambassadors" at 8 p.m. in Zion CRC, **Oshawa,** Ont.
Nov. 13	CCEF 12th Anniversary Rally at John Knox Christian School, **Brampton,** Ont. Co-sponsored by TDCH (in conjunction with its 25th anniversary) and area-Christian schools. Feature speaker: Rev. John D. Hellinga.
Nov. 14	Back to God Hour Rally at 7:30 p.m. in Redeemer College Auditorium, **Ancaster,** Ont. Dr. Joel Nederhood will speak on: "Free to Live."
Nov. 14	Fifth Annual All-Ontario Calvinette & Cadet Conference at Woodland Chr. High School, **Breslau,** Ont. For info. call Audrey Boersma (519) 237-3436.
Nov. 14	Conference 5 of Cadet & Calvinette Counsellors in Woodland Chr. Secondary School, near **Breslau,** Ont. Registration deadline Nov. 6, 1987.
Nov. 14	"The Ambassadors" in concert to celebrate the new CRC in Brighton, at 7:30 p.m., in the Ebenezer CRC, **Trenton,** Ont.
Nov. 20	Public rally of the Christian Heritage Party of Canada at 8 p.m., in Hamilton Place, **Hamilton,** Ont. Finale to CHP's founding convention. OCMA led by Leendert Kooij and organist Andre Knevel will perform. Premiere of film "Canada's Christian Culture." Order tickets by phoning (416) 648-0863.
Nov. 20	Informal evening with Back to God Hour's Rev. Bassam Madany at 8 p.m. in Maranatha CRC, **Cambridge,** Ont. Opportunity for discussion.
Nov. 21	Bazaar at Calvin Memorial Chr. School, Scott St., **St. Catharines,** Ont. Lunch from 12 to 1:30 p.m. Supper from 4:30 to 6:30 p.m.
Nov. 21	Back to God Hour Rally at 8 p.m. in St. George's Anglican Church, **Guelph,** Ont. Speaker: Rev. Bassam Madany. Music: Leendert Kooij's O.C.M.A. with Andre Knevel at the organ.
Nov. 21	Arts & Crafts Festival at TDCH, **Woodbridge,** Ont.
Nov. 28	Organ Concert at Mountainview CRC, **Grimsby,** Ont. at 8 p.m. featuring organist Andre Knevel and Heather Kikkert, soprano. Free will offering.
Dec. 2	"Farming in New Directions" — CFFO Annual Convention and Banquet at Italian Canadian Club of **Guelph.** Convention $15; banquet $15 (student rates available). For info. and registration (deadline noon, Nov. 27) call (519) 837-1620.
Dec. 3	CCEF 12th Anniversary Rally in First Chr. Ref. Church, **Sarnia,** Ont. Co-sponsored by Sarnia Chr. School (in conjunction with its 30th anniversary) and other area-Christian schools. Feature speaker: Rev. John D. Hellinga.
Dec. 11	Organ and trumpet concert at 8 p.m. in Clarkson CRC, **Mississauga,** Ont., featuring organist Jan Overduin of Sir Wilfred Laurier's Faculty of Music, and trumpet virtuoso Eric Schultz of The University of Western Ontario. Tickets $8.00 adults, $4.00 seniors/students. For reservations call (416) 227-9112 or 823-2956.
Dec. 11 & 12	Handel's "Messiah" will be performed by the Listowel Concert Singers and the London Sinfonia Orchestra. Both evenings at 8 p.m. in the Trinity United Church, **Listowel,** Ont. Tickets $10. For info. call (519) 291-3106.
Dec. 12	A Christmas organ and choir concert with special guest organist Andre Knevel in Dundas Street Centre United Church, 482 Dundas St., **London,** Ont., at 7:30 p.m.
Dec. 19	Christmas concert at 8 p.m. in Trinity United Church (Church & Division), **Bowmanville,** Ont., by Leendert Kooij's O.C.M.A. with Andre Knevel at the organ.
Dec. 23	Christmas concert at 8 p.m. in the Willowdale United Church (Kenneth Ave.), **Willowdale,** Ont., by Leendert Kooij's O.C.M.A. with Andre Knevel at the organ.
Dec. 27	Annual sacred concert at 8 p.m. in **St. Catharines** (place to be announced). With organist Christiaan Teeuwsen and "The Ambassadors."
Feb. 22-23	RCBPA's Fourth Annual Convention. For info. call (416) 524-1203.
Feb. 13	Dedication of the famous REIL tracker-action pipe organ in the auditorium of Redeemer College, **Ancaster,** Ont. The two-manual, 2000-pipe organ from Heerde, The Netherlands, will be played by virtuoso organist Christiaan Teeuwsen, Redeemer's new Assistant Professor of Music. Starts at 7:30 p.m.

Advertising deadlines

Dated	Mailed	Two column ad deadline	Classified deadline
Fri.Nov.13	Tues.Nov.10	Wed.Nov.4-8:30a.m.	Thurs.Nov.5-8:30a.m.
Fri.Nov.20	Tues.Nov.17	Wed.Nov.11-8:30a.m.	Thurs.Nov.12-8:30a.m.
Fri.Nov.27	Tues.Nov.24	Wed.Nov.18-8:30a.m.	Thurs.Nov.19-8:30a.m.

Philosophy

Good introduction to philosophy of science

Del Ratzsch, Philosophy of Science: The Natural Sciences in Christian Perspective. Downers Grove, InterVarsity Press, 1986. 165 pp. Paper, $9.95. Reviewed by Hendrik Hart, Senior Member in Systematic Philosophy, Institute for Christian Studies, Toronto.

The fifth volume in the series *Contours of Christian Philosophy* is easily my favourite one so far. In any series on philosophy, a volume on philosophy of science will be crucial. Ratzsch has certainly delivered the goods. His style makes for easy reading. His choice of what to treat and what to leave out has been responsible. The field has been treated thoroughly without overcrowding. Views are fairly presented and representative. Ratzsch's treatment of topics is insightful, coherent, and clear. The author is not only a master of his subject matter, but also has a definite talent for being a good teacher on the printed page. The text is sufficiently introductory to make it useful for advanced science students in high school if helped by a good teacher, while it also treats enough genuine problems to make it interesting reading for the advanced professional. Editor Evans is to be congratulated for his choice of author for this important topic.

The first half of the book deals with the history of science and of its self-image. Ratzsch chooses an interesting approach. First he sketches and discusses what he calls the traditional concept of modern science. He then introduces the most influential single factor for change in that tradition, namely the work of Thomas Kuhn, and discusses that in a helpful overview of contributions and criticisms. That is then followed by a description of the contemporary situation in the aftermath of 25 years of Kuhn. Then follow a number of chapters in which issues are introduced and discussed: what science is competent to do, where it transgresses its limits, how its claims affect what Christian faith might assert, whether or not science is an appropriate field for believers to enter, and what sorts of views there are among believers about the relation between Christian faith and the scientific enterprise.

This book will, I predict, be reprinted soon and probably more than once. If so, then Ratzsch might consider some changes. I would like to recommend three. Perhaps the most important problem is that the topic of truth is an important topic in the book without ever being explicitly addressed. That, I think, is a flaw. Given the great variety of truth theories, given also the fact that Ratzsch somehow leaves the impression that he himself subscribes to some form of correspondence theory and, therefore, to a now troubled version of truth theory, readers would be helped by a section in which there is some extended discussion about what it means for a theory to be a true theory.

I would also like Ratzsch to be more clear about how significant it is for him that "science" means "natural science." We can all more or less without controversy accept someone's suggesting that there are, for example, the natural sciences, the social sciences and the humanities. And we might also just accept this person's announcement that in a given book, only the natural sciences will be discussed. But in this book the combined reading of pages 13-16 and 101-105 creates the impression that there is something less innocent at stake here. Thus, perhaps the author rejects the idea that sociology is scientific by limiting science to natural science. Then again, maybe not. It is not clear what he is doing here. And the topic is important enough to merit some discussion.

Finally, it is my impression that the literature used and recommended is not as up to date as it should be. There is so much going on in philosophy of science that a somewhat updated version of the suggested further readings would probably enhance the value of the book.

I strongly recommend this book to all who have an active interest in the role of modern science in our culture.

Sarnia Christian School

Come and join us in a celebration of thankfulness for 35 years of Christian education.

Saturday, November 21, at 7:30 p.m.
at the Christian school gymnasium
1273 Exmouth St., Sarnia, Ont.

We invite all those involved in the school, present and past, students, parents, teachers and supporters to join us in a night of celebration.

Church news

Christian Reformed Church

Called

— to Maranatha, Lethbridge, Alta., Dr. Cornelis P. Venema of First, Ontario, California.

Classis meetings

— **Classis Huron** will meet in regular session on Jan. 13, 1988, 9:30 a.m., Drayton CRC, Drayton, Ont. All agenda material should reach the stated clerk by December 8, 1987.

Dirk Miedema, SC

— **Classis Niagara** will meet in regular session on Jan. 20, 1988, Bethany CRC, Fenwick, Ont. All agenda material should reach the stated clerk by noon, Dec. 1, 1987.

Adrian Dieleman, SC

— **Classis Toronto** will meet in regular session on Jan. 28, 1988, at the Newmarket CRC. All agenda materials should reach the stated clerk by Dec. 14, 1987.

Henry Lunshof, SC

New clerk

— First CRC, Sarnia, Ont.: John Visser, c/o First CRC, P.O. Box 2686, Sarnia, ON N7S 2X9; 519-344-8300.

Canadian Reformed Church

Accepted

— to Cloverdale, B.C., Rev. J. Moesker.

COMING SOON

Scheduled for release during the fall of '87

Tini Van Ameyde's

ONDERWEG ... RICHTING EDEN

a collection of about 80 poems (in Dutch) written between 1954 and 1987 from a Christian immigrant's perspective. Tini Van Ameyde, author and poet, has written many contributions for *Calvinist Contact* and other Christian journals. She lives in Edmonton, Alberta.

For information, write:

Calvinist Contact Publishing Ltd.
4 - 261 Martindale Rd.
St. Catharines, ON L2R 6P9

Calvin College

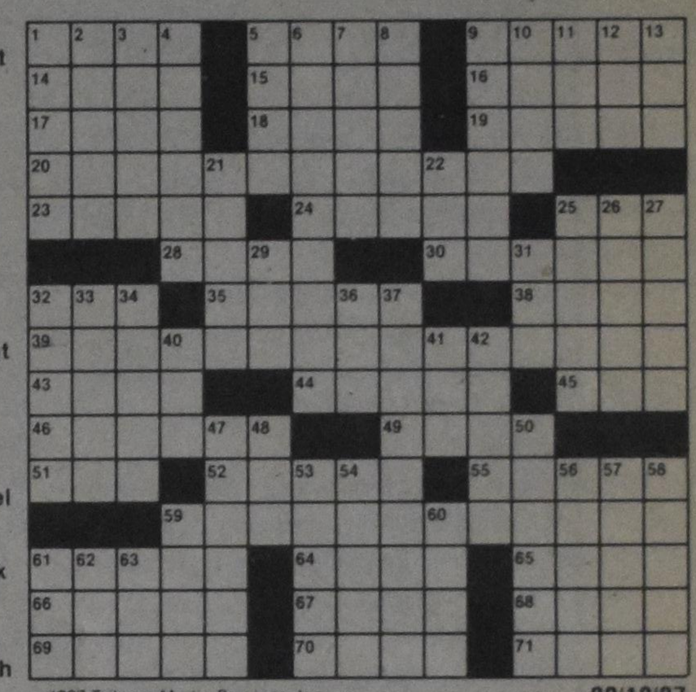
is pleased to announce
national accreditation
for its
Bachelor of Science
in Engineering (BSE) degree
from the Engineering Accreditation Commission of the American Board of Engineering and Technology (ABET)

COR · MEUM · TIBI · OFFERO · DOMINE PROMPTE · ET · SINCERE

Calvin College
Grand Rapids, Michigan 49506

Weekly Crossword

by Kenneth Witte



1987 Tribune Media Services, Inc. All Rights Reserved

09/19/87

ACROSS

1 Chews the fat
5 Excited
9 Split
14 Scope
15 Fr. cheese
16 Crag nest
17 Fish quantity
18 Sea shockers
19 Soft velvet
20 Confronting dental style?
23 Twangy
24 Word heard at Halloween
25 Boor
28 Abominable Snowman
30 Household
32 Haggard novel
35 Strobiles
38 Ellipse
39 Confront Hulk Hogan style?
43 Employs
44 — Thompson
45 Waikiki wreath
46 Camera eyes
49 Corn units
51 Lass's date
52 Irritates
55 Mohawk River city
59 Confront Madonna style?
61 Mobster name
64 Thunder god
65 It. city
66 — blanche
67 Mournful cry
68 Regretted
69 Kilmer poem
70 Being
71 "— of the D'Urbervilles"

DOWN

1 Urchin
2 Stadium
3 Defeats
4 Move easily
5 Assist illegally
6 Welcome words
7 Houston athlete
8 "Beau —"
9 "Breakfast at Tiffany's" author
10 Frond
11 Sea eagle
12 Gar part
13 Pipe joint
21 Choose
22 Noah's son
25 Quibble querulously
26 Child's marble
27 Indian city
29 Also
31 At present
32 Oar
33 O.T. prophet
34 Correct
36 Notable time
37 Carny features
40 Double curve
41 Zadora
42 Antitoxin
47 Expunges
48 Thus
50 Bonnie Prince Charlie e.g.
53 River of forgetfulness
54 Cultural character
56 Take — (disagree)
57 Refers to
58 Sulfuric and acetic
59 Kismet
60 Gardner
61 Behave
62 Malayan gibbon
63 Anger

Last Week's Puzzle

H	A	C	K		F	A	C	T	A		B	A	L	M
A	C	R	E		A	M	A	I	N		E	R	I	A
H	O	A	G	Y	C	A	R	M	I	C	H	A	E	L
A	R	M		O	A	T	S			R	E	B	U	T
			E	D	D	O		T	E	A	S			
	D	U	K	E	E	L	L	I	N	G	T	O	N	
R	E	V	E	L			A	D	D	S		K	O	B
O	P	U	S		M	E	T	E	S		M	A	T	E
C	O	L		R	I	C	H			T	E	P	I	D
	T	A	K	E	T	H	E	A	T	R	A	I	N	
			I	N	T	O		R	E	A	L			
B	A	L	S	A			A	G	E	D		O	A	R
T	W	O	S	L	E	E	P	Y	P	E	O	P	L	E
U	E	L	E		S	T	A	L	E		R	A	I	N
S	E	A	S		S	C	R	E	E		A	L	T	O

09/19/87

Attention: Business Community Insert YOUR message in our special 1987 Christmas issue

Calvinist Contact is planning a special 1987 Christmas issue.

Date of this issue will be **December 4.** It will be mailed to our regular subscribers on **December 1.**

In addition, we plan to distribute thousands of copies of the Christmas issue to Reformed Christians across the continent free of charge.

To print so many extra copies costs money. We are appealing to the business community, among others, to help us out.

Please do not wait. Take a moment to complete and return the attached coupon.

Deadline for advertisements in the Christmas issue is November 20!!!

Check one

1) Business Card — Size about 3" x 1¾" ☐
Cost: $75

2) 1/8 Page — Size 5" x 3½" ☐
Cost: $125

3) 1/4 Page — Size 5" x 7½" ☐
Cost: $250

4) Half Page — Size 10" x 7½" ☐
Cost: $500

5) Full Page — Size 10" x 15" ☐
Cost: $900

6) Sponsorship Advertising ☐
I do not wish to place my own ad, but will gladly sponsor a Christian organization advertisement. I understand *Calvinist Contact* will obtain copy from the organization indicated.

I wish to sponsor an ad for _____

_____

This ad should be of the size ___ full-page $900
___ half-page $500
___ 1/4-page $250
___ 1/8-page $125
___ card $75

Please enclose your ad copy with this coupon.

_____ I enclose payment _____ Please bill me

Sender: (*Please print*)

Name _____

Address _____

City _____ Prov. _____ Code _____

Return by November 20 to: Calvinist Contact
4-261 Martindale Rd., St. Catharines, ON L2R 6P9

Dutch

Avondmaalslied

Het brood dat ons voor ogen staat
en zich geduldig breken laat,
is uw gedaante, lieve Heer,
Gij daalt als manna in ons neer.

De beker die de ronde doet,
het is de omloop van uw bloed,
het spreekt van een geheimenis,
uw hartslag die ons leven is.

Uw bloed, het raakt de lippen aan,
de deurposten van ons bestaan,
de dood gaat aan ons hart voorbij,
o lam van God, U loven wij.

Gij die een broodhuis voor ons zijt,
een wijngaard die het hart verblijdt,
Heer Jezus, die ons drenkt en voedt,
Gijzelf zijt onze overvloed.

Jaap Zijlstra

Ode aan de gevallenen

"Een volk dat voor tirannen
zwicht / zal meer dan lijf en
Goed verliezen / dan dooft het
licht."
H.J. van Randwijk

Henk van Randwijk werd in 1909 geboren. Oorspronkelijk leraar en schrijver, genoot hij onverwachte publiciteit toen in 1936 zijn boek *Burgers in Nood* verscheen. Het is een aangrijpende roman die de gevolgen tekent van de werkeloosheid in de dertiger jaren.

Gedurende de oorlog werd de voormalige pacifist van Randwijk één van de meest bekende en door de Duitsers gehate illegale strijders, vooral als hoofdredakteur van het ondergrondse *Vrij Nederland*. Na de oorlog schreef hij zijn bekende gedicht waarvan de laatste, ontroerend mooie zinnen vermeld staan op het van Randwijk monument aan het vroegere Weteringplantsoen in Amsterdam. Helaas hebben vandalen met verfspuitbussen het monument zwaar beschadigd. Het gedicht luidt als volgt:

Allen die hier tesamen zijn,
de levenden, de doden,
de handbreed die ons scheidt, is
klein,
wij zijn tesaam ontboden
voor het gericht ...

Gedenk de liefste, die hier ligt,
de broeder, vrind of vader,
maar gun uw ogen wijder zicht,
aanzie het land en alle mens
tegader,
hoor dit bericht:

Wij staan tesaam voor het
gericht
voor goed of kwaad te kiezen,
een volk dat voor tirannen
zwicht
zal meer dan lijf en goed
verliezen,
dan dooft het licht.

Van Randwijk is in 1966 overleden

Ed Vanderkloet

Een lied, een gebed

Hoor ons gebed, erbarm U Heer,
want onbarmbartig gaan tekeer
de hoogheden in menig land,
het goede recht wordt aangerand,
een mens van eer
halen zij smadelijk neer,
met ruw geweld
wordt, wie zijn stem verheft, geveld.

Verlos ons van de dwingeland,
de leugen is zijn bloedverwant,
van kleinen wordt de grond
ontvreemd
en schuldelozen zijn ontheemd,
hij wordt geknecht
die opkomt voor het recht,
hem treft het kwaad
die zijn geweten spreken laat.

God in de hemel, zie de pijn
van wie op aarde weerloos zijn,
genummerd, ja gebrandmerkt is
hun lijf in de gevangenis,
de potentaat,
zijn handvest is de haat,
een schrikbewind
dat eigen nazaten verslindt.

De aarde is toch uw domein,
hoe kan een mens geringschat zijn,
een hulpeloze, onverhoord·
gemarteld worden en vermoord,
ach hoe bestaat
ter wereld zoveel kwaad,
zoveel gemis
in wat uw goede schepping is.

O God, het onrecht neemt zijn loop,
wij heffen met de moed der hoop
een lied aan, een gebed dat schreit
tot U die de Ontfermer zijt:
kom ons nabij
en keer de razernij,
sta op en sticht
uw rijk van vrede, liefde en licht.

Jaap Zijlstra

BIJ DE DUCA WEET JE WAT JE KRIJGT!

Integenstelling tot aandelen en "mutual funds" bieden DUCA deposito's op lange en korte termijn, RRSP's en RRIF's een gegarandeerde interest. Kies voor een veilige DUCA investering.

Wij betalen concurrerende interest percentages**

1 jaar 9.00%**
5 jaar 10.25%**

Kantoor vestigingen in Toronto

* **Willowdale** - (Head Office) hoofdkantoor
5290 Yonge Street 223-8502
FAX 223-2575
* **Toronto**
124 Eglinton Avenue, West 485-0789
Weston
1552 Jane Street 245-2413
* **Rexdale**
2184 Kipling Avenue 747-1791
Scarborough
c/o Philips Electronics Ltd. 292-5161
601 Milner Avenue ext. 2757

andere kantoren vestigingen

* **Richmond Hill**
9174 Yonge Street 764-3893
Brampton
c/o Holland Christian Homes
7900 McLaughlin Rd. South 453-1971
* **Newmarket**
130 Yonge Street, South 898-4543
Rate Hotline 898-3903
Orangeville
207 Broadway Street 941-8211

Voor snelle actuele interest percentages, bel de Duca Rate Hotline 223-8422

* DUCA $ CENTRE (ATM) VESTIGINGEN

** percentages kunnen veranderen zonder kennisgeving

CREDIT UNION

Persoverzicht

Carl D. Tuyl

Denkt u zich eens in: uw vriend, een vriendelijke, ijverige en vindingrijke man biedt u de gelegenheid een paar aandeeltjes te kopen in zijn fabriek. U koopt de aandelen met in uw gedachten denkbeelden van winst en rijkdom. Uw vriend echter leeft nogal luxueus, dure auto's, een villa aan de Rivièra, een jacht op het IJsselmeer, en om de haverklap vakantiereisjes. Hij begint meer vrienden aandelen aan te bieden en hij bouwt een kasteel van een huis midden op de Veluwe.

Ergens in een alkoof van uw gedachten verschijnt een zenuwachtig trekje. U informeert voorzichtigjes onder uw vriendenkring of er soms ook iemand is die uw aandelen wil overnemen. Het blijkt echter dat u niet alleen de situatie met zorg beziet. Ineens wil iedereen zijn aandelen kwijt. Welnu dat gebeurde en is nog aan de gang op de beurzen over de hele wereld. Vriendlief maakt gebaren die beduiden dat hij wat zuiniger wil gaan leven, maar men neemt dat met een korreltje zout.

★★★★

De lotgevallen van Monsieur Mulroney vormen een boeiend politiek schouwspel dat ergens de vorm van een tragedie neemt. Zie met mij de eerste akte: Canada's produktie groeide gestaag en bedroeg $420 biljoen in 1985, werkeloosheid ging bijna drie procent naar beneden, investeringen van buitenlands geld vermenigvuldigde zich met vijf, de Canadese dollar steeg in waarde, Quebec heeft zich blijmoedig met de rest van ons land verenigd onder het grondwettelijk akkoord, en een tarievenovereenkomst met Amerika zit bijna in de bus.

Monsieur Mulroney, zo zou men denken, is een heldenfiguur in de Canadese samenleving. Kleine kinderen brengen hem bloemen en bejaarde dames omhelzen hem hartstochtelijk. Straten worden naar hem genoemd, en standbeelden van zijn ridderlijk figuur versieren ieder pleintje.

Ik zei echter al dat het verhaal naar tragiek ombuigt. Inplaats van donderend applaus krijgt Monsieur Mulroney immer meer afkeuring en ondervindt hij groeiende tegenzin van zijn landgenoten. Geen straat wordt naar hem genoemd, inplaats daarvan noemen de burgers hem Brian Malarkey en andere fraaie namen. Verontwaardigde toeschouwers vallen over het feit, dat Monsieur Mulroney met twee tongen schijnt te spreken, dat de beste baantjes naar zijn vriendjes gaan, dat hij een soort Canadees verlengstuk van President Reagan schijnt te zijn, en dat hij en zijn gade het geld nogal makkelijk door de hand laten rollen.

Zo eindigt het schouwspel in mineur. Geen standbeeld en geen verering! Zelfs de Rotarians in Sept-Iles, Quebec, demonstreerden op de straat met verontwaardigde leuzen op plakkaten. Wat geen andere prime-minister heeft kunnen doen, deed Monsieur Mulroney: demonstrerende Rotarians.

★★★★

Het rapport van de auditor-general was ook al geen onverdeeld sukses (nieuwe spelling) voor Monsieur Mulroney. Het leek wel wat op het rapport dat ik meekreeg van de juf in de vijfde klas: "Careltje moet nog veel beter zijn best doen." Edele Eduard ging heftig tekeer, vooral een gift van zo'n $4 miljoen aan de eigenaars van de beroemde Edmonton Mall bracht de NDP zowel als de Liberale gelederen in verrukking van kritiek.

★★★★

Premier VanderZalm is druk bezig British Columbia's bezittingen te verkopen. De lijst van provinciale regeringsondernemingen die worden aangeboden is lang. VanderZalm konkurreert met Ottawa's Barbara McDougall, die leurt met maatschappijen van de federale regering.

★★★★

Het ging President Reagan in de afgelopen week ook beslist niet voor de wind. Internationale handelskringen en financiers zegden het vertrouwen in zijn beleid op. Zijn vrouw was in het ziekenhuis, zijn nominatie voor de Hoge Raad ging in Washington in de prullemand, en Michael Gorbachev liet de topontmoeting afweten. Als het eenmaal tegenloopt draait de wind niet gauw meer om.

★★★★

Bedolven onder de vloed van berichten over de situatie in de aandelenmarkt was ergens het verslag van een volleybalwedstrijd tussen Iraq en Iran. Het nieuws was niet dat Iraq won, maar het feit dat na de wedstrijd de spelers elkaar omhelsden. De tragedie van de Iran-Iraq oorlog neemt vorm in de graven en verminkingen van jonge mensen. Maar we moeten natuurlijk wel begrijpen dat noch Iran noch Iraq over zware industrie beschikken om wapenen te vervaardigen. Die oorlog wordt in stand gehouden en verlengt door de wapenfabrikanten en handelaars.

★★★★

De Oostenrijkse President Hou-Zee Waldheim, die in vele landen niet welkom is, heeft maar weer een afspraak gemaakt met de Paus. In 1988 zou Waldheim weer naar Rome gaan.

★★★★

Rooms-Catholieke bisschoppen vergaderden in het Vatikaan en bespraken (in 't Latijns veronderstel ik) de plaats van vrouwen in de kerk. Men vond dat er geen ruimte was voor een grotere rol voor dames in de kerk. De kerk zit vastgeroest in de traditie die meer dan de helft van het mensdom onderdrukt. De bisschoppen zijn er niet in geslaagd zich los te maken van een traditie die in A.D.585 tijdens het Concilie Van Macon ernstig debatteerde over de vraag of vrouwen wel een ziel hadden.

★★★★

Een mijnheer in Australië, die in zijn tuintje aan het graven was, vond een goudader die een waarde van bijna een miljoen dollar zou hebben. Dat herinnert me aan het feit dat ons tuintje ook nog omgespit moet worden. Mochten er vrijwilligers zijn die op zoek willen gaan naar goud in mijn tuintje, dan kunnen ze zich melden bij mijn betere helft. Eventuele vondsten zullen samsam gedeeld worden natuurlijk.

Carl Tuyl is predikant van de First Christian Reformed Church in Kingston, Ontario.

Zondebesef in Urk slijt door de vis

"God is niet zo conservatief als de dominee zegt"

door Harriet Salm

"Je gaat je christelijke geweten wat ruimer nemen en je legt je eigen verantwoordelijkheid tegenover God af. In de situatie waarin we nu zitten kunnen we niet anders. Een straf van God, de problemen in de Nederlandse visserij? Wij vissers denken er anders over. Trouwens, de meeste dominees hebben ook niet in termen van straf gesproken."

Jan Steven Korf is een Urker visser en vist met zijn vader op de Noordzee. Zowel van vaders als van moeders kant stamt hij uit een gereformeerd Urks vissersgeslacht. Korf behoort tot de vele vissers die voor de rechter in Zwolle hebben moeten verschijnen vanwege het overschrijden van de vangstquota. Hoe rijmt hij dat met zijn geloof: moet hij als christen niet gehoorzaam aan het overheidsgezag zijn?

Korf: "Tja, dat staat misschien wel in de bijbel, maar daar staat ook in dat God rechtvaardig is. En als de overheid nou niet rechtvaardig handelt, moeten wij dan toch doen wat zij ons oplegt? Dat kan God toch niet van ons verlangen."

Politieke kwestie

De afgelopen twee weken zijn er meer dan honderd Urker vissers door de economische politierechter in Zwolle beboet vanwege vangstoverschrijdingen. De boetes volgen op een uitspraak van het Europese Hof van Justitie begin deze maand, dat zei dat de Nederlandse vissers zich aan hun eigen quotum moeten houden en niet de quota van andere landen mogen volvissen.

Korf vindt niet dat hij onzorgvuldig met de schepping is omgegaan. "Last van mijn geweten: geen sprake van," zegt hij. "De zee is nog lang niet leeggevist. Het gaat om een politieke en niet om een ethische kwestie."

Toch heeft ook hij zijn handtekening onder formulieren met "naar waarheid ingevuld" gezet, terwijl de informatie die hij gaf niet waar was. Voelt hij zich daarover niet schuldig? Korf: "Ach, dat is net als hard rijden, dat went, ik voel mij daar niet meer schuldig over."

De gereformeerde Urker visser J. van den Berg, die met zijn broers drie schepen heeft, wordt zichtbaar boos als hem gevraagd wordt of hij zich schuldig voelt. "Wij hebben een gezond bedrijf en daar heb ik altijd hard voor gewerkt. Ik ben begonnen met 150,000 gulden schuld, nu hebben mijn broers en ik een miljoenenbedrijf. De overheid heeft zich star en arrogant opgesteld. Ik ben trots op wat ik bereikt heb. God is niet zo conservatief als sommige dominees wel zeggen. Ik leg mijn eigen verantwoording af tegenover God, op mijn eigen simpele manier."

Een derde van de Urker bevolking is aangesloten bij de gereformeerde kerken. Hoewel een deel van hen wel met gewetensproblemen worstelt, vindt de gereformeerde dominee C. Bijman dat het zondebesef bij de gemeenteleden door de quotum overschrijdingen wel wat is uitgesleten. "De vaders aarzelen, maar de kinderen doen het al met overtuiging," zegt hij over het verkeerd invullen van formulieren. "Al is er gewaarschuwd dat wanneer je begint met formulieren onjuist in te vullen, je je op het hellend vlak begeeft. Ik heb het daarover in de preek ook wel gehad. De vissers hebben het de laatste jaren erg goed gehad en van daaruit groeit de behoefte naar altijd maar meer," zegt Bijman. "Dat is de zonde van het kapitalisme: velen zijn gewend geraakt aan veel luxe. Geestelijk brengt dat toch een zekere armoede en een stapje terug zou daarom best mogen."

De christelijke gereformeerde kerk, die op dit voormalige eiland 2,300 leden telt, gaat verder. Volgens dominee Brons moeten de recente ontwikkelingen als een beproeving gezien worden. "Tot de jaren vijftig was het heel armoedig in de visserij, maar door het houden van Gods geboden is het de visserij goed gegaan. Ook nu moeten wij op God ons vertrouwen blijven stellen. Gehoorzaam aan wat de Here van ons vraagt komen we wel door de situatie heen."

Vingerwijzing

Maar is het wel altijd zo duidelijk wat "de Here van ons vraagt?" Moeder Korf: "Een paar jaar geleden ging het ineens heel goed met de visserij, doordat de olieprijzen daalden. Was dat dan ook een vingerwijzing van God? In het gebed vragen wij Hem: "Wat wilt U van ons, zeg ons wat we moeten doen', want dat is niet altijd duidelijk."

Visser J. Nentjes is christelijk gereformeerd en zit tevens in het bestuur van de plaatselijke afdeling van de Nederlandse vissersbond. Er zijn 58 vissers bij de bond aangesloten en allen worden beboet. "De vissers hebben ergens wel zelf schuld aan wat er gebeurd is. Toch heb ik geen schuldgevoelens: je moet toch ook je werk doen, dat is ook Gods opdracht."

Overgenomen uit: Trouw, July 28, 1987.

CHRISTIAN STEWARDSHIP SERVICES

helpt u gaarne en gratis met het maken van uw testament, beschikkingen voor een spaarplan, of investering van eventuele gelden. De vertegenwoordiger van **CSS** is bereid om u thuis te bezoeken voor een vertrouwelijk gesprek, en is ook beschikbaar voor lezingen over het onderwerp van geld beheer.

CSS

Schrijf naar: **CSS**, 455 Spadina Ave., #210, Toronto, ON M5S 2G8
Of bel: **(416) 598-2181**

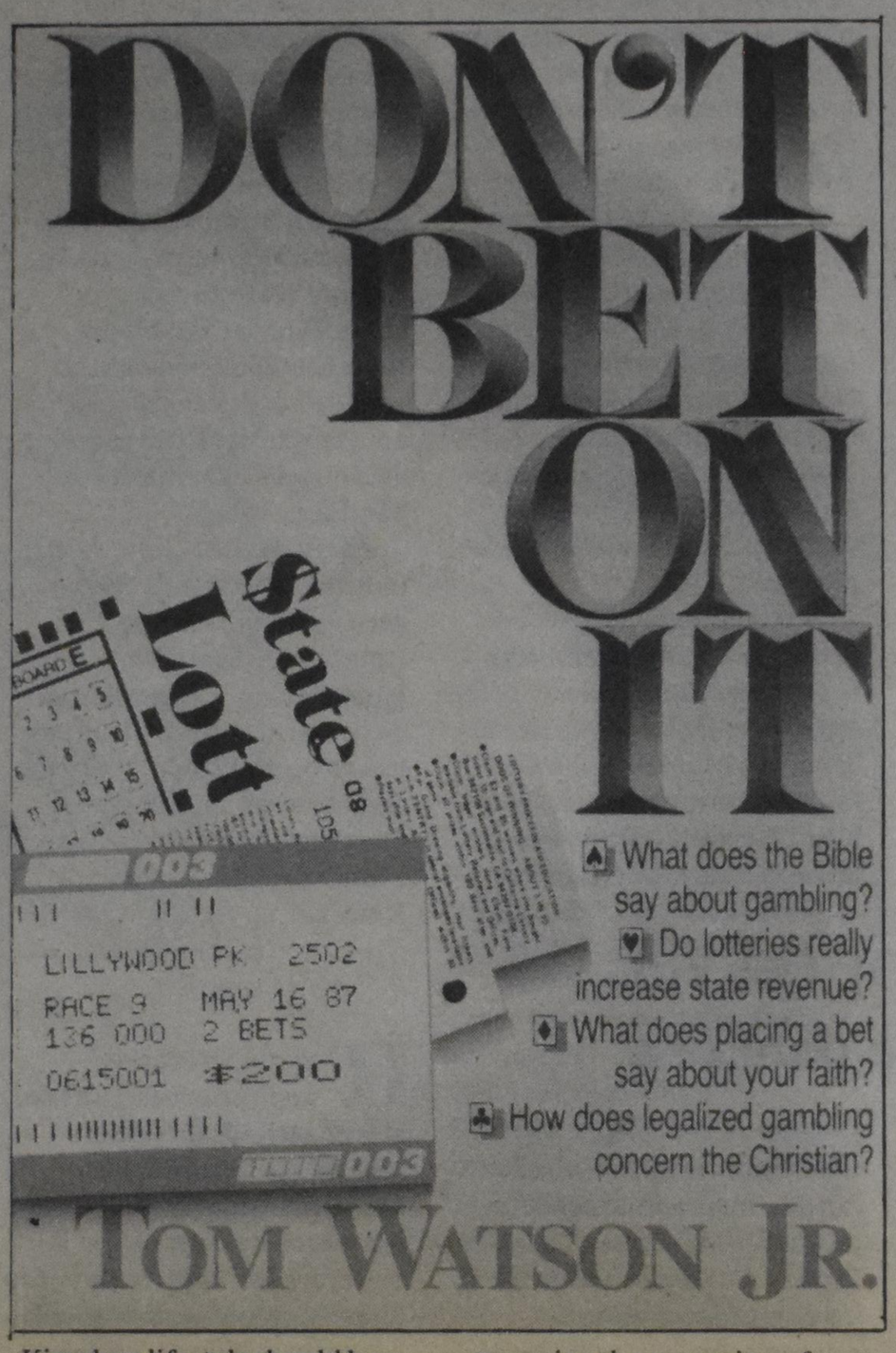
Books/Meditation

Robert VanderVennen, book review editor

Christian life

Gambling — Christians, too?

Don't Bet On It, by Tom Watson, Jr., Ventura, California: Regal Books. $11.50. Reviewed by John Hiemstra, Calgary staff worker for Citizens for Public Justice.


DON'T BET ON IT
State Lott
What does the Bible say about gambling?
Do lotteries really increase state revenue?
What does placing a bet say about your faith?
How does legalized gambling concern the Christian?
TOM WATSON JR.

For most contemporary Christians gambling is a vice — that is, a victimless crime. Many see it as a harmless, recreational diversion that may not be useful, but certainly not harmful.

Tom Watson, in *Don't Bet On It* shatters this perception by showing that gambling is first, and foremost, a symptom of idolatry, that is, our worship of, and trust in, money. Furthermore, he shows convincing evidence of the direct links between gambling and street crime and organized crime, widespread social problems and increasing government expenditures for policing and regulating gambling, and for social services.

Christian participation

The impact of these problems, Watson argues, is now being magnified by the growing participation of Christians in gambling.

In the USA, 80 per cent of Catholics gamble, while Presbyterians and Anglicans are tied at 74 per cent, and conservative Bible church members sit at 33 per cent. With Canada's extensive lotteries, race tracks and bingos it is likely that we have similar rates of participation. I wonder where *Calvinist Contact* readers sit on this scale?

In this popularly written book, Watson is at his best in the chapters describing everyday gambling life. Highlights include, an inside look at the daily operations of major world class casinos (Chap. 9), the slippery operations of bookies such as "Alfie Mart" (Chap. 12), the inside excitement and failures at the race track (Chap. 7), and the slippery slope of mind games on which gambling addicts find themselves. (Chap. 14)

Some problems in authors approach

Watson's handling of biblical material on gambling is often too moralistic. He stresses legalistic prescriptions against gambling while virtually overlooking the positive, more important question of what an alternative Kingdom lifestyle should be like. This failure is most notable when he links gambling to the "idolatry of the love of money," but is unwilling to see this idolatry as far more extensive, running through many areas of our life. Gambling is really a symptom of a much larger problem. Chuck Colson's recent column on gambling in *Christianity Today* showed most effectively how gambling is really a symptom of a widespread disease:

"This new American dream of a free lunch has infected every level of society: the poor man who spends his grocery money on lottery tickets; the rich man who trades insider information to cheat other investors; the middle-class consumer who has dug himself into a bottomless pit of credit card debt; and the government that spends trillions it does not have, heaping debt on future generations."

In dealing with the role of the state, Watson presents us with a strong chapter on the now famous Abrams Report. The New York Attorney General, Robert Abrams, originally supported the expansion of casino gambling into his state. After careful examination of the complex issues, Abrams wrote a report strongly opposing the expansion of gambling.

However, when it comes to clear direction for a government's public justice role in combatting gambling, Watson leaves readers hanging. Missing is any further insight into the steps our governments might take right now, given that well over three quarters of our citizens seem to favour and participate in gambling.

On this score, Citizens for Public Justice, Alberta (CPJ) has developed several submissions on the expansion of casinos in Alberta that deal with questions such as: How can gambling activities, that have such harmful consequences for society, be chanelled, controlled, and minimized in a society that is choking in the armhold of individualism and materialism? What can governments do?

Also check Canadian gambling scene

Don't Bet On It is strictly oriented to the American scene — focusing on American statistics, problems, and examples. While the gambling situation in Canada is different in some important ways, I find many of the same themes, problems and lessons of this book are applicable here.

If you're still not convinced of the high costs of gambling, this book reinforces the thesis that at least three types of people get hooked on gambling: gambling addicts, charity administrators addicted to the revenues from gambling, and government leaders addicted to the easy "slush money" gambling offers for funding popular programs without additional taxation.

I recommend this book for anyone looking for an interesting overview of the many forms of gambling, their consequences, and deceptions. It could be profitably used by study groups (discussion questions are found at the end of each chapter) if read alongside other material such as the brochure prepared by the Committee for Contact with the Government of the Council of Christian Reformed Churches in Canada entitled "Canadian Lotteries — A Bad Bet."

Friends of God

Wayne Brouwer

Decision making and the will of God (I)

"Show us which of these two you have chosen to take over this apostolic ministry, which Judas left to go where he belongs." Then they cast lots, and the lot fell to Matthias; so he was added to the eleven apostles." **(Acts 1:24-26)**

Dick has had a long-time friendship with Jane, and he likes her a lot. But recently he met Sally, and she swept him off his feet. Now the big prom night is coming at school, and he must decide which of them to ask as a date. During his personal devotions, he read about the selection of Matthias as an apostle, and because he is a Christian, he prays that God will help him make the proper choice.

He takes out a quarter, holds it in his folded hands, and says, "God, I'm going to toss the coin. If it lands "heads," I'll know you want me to take Jane; if it's "tails," your choice for me is Sally!"

The quarter flips from his thumb. All of the secret decrees of God, predetermined from the dawn of history, from before the foundations of the earth, watch that coin as it arcs upward. Ever so slightly they bend its return from heaven to earth, slowing its fall here, increasing its spin now. And when Dick catches the quarter at "heads up," the will of eternity is sealed!

But what's this? Dick is praying again, and it's not a prayer of thanks! "God, I'm not quite sure about this. You see, I would really rather ask Sally. Could we try two out of three?!"

Fate, chance and divine intervention

Sound familiar? That's probably putting it more blatantly and boldly than any of us would dare to confess. Still, while we believe that God has willed certain things for our lives, we live in an arena of "chance" happenings, many of which we can seemingly control for our own desires and purposes. How do we determine the will of God from day to day? Does God give in to the "Gideon prayers" anymore, and change the course of nature's early morning dew just to help me find an immediate answer to my life's vocation? (see Judges 6) Can I play the stockmarket based on his inside advice gained from a flip of the coin?

Clear messages and faulty glasses

It's so hard to determine the will of God for everything that happens in my life. Everyone knows the story of the young farmer who paused while planting corn to gaze at the skies and wonder about God's leading for him. The clouds seemed to form huge letters: "P," "C." His spirit was stirred, knowing he had just received a message on heaven's television screen, direct from God's decree centre, telling him to "Preach Christ!"

But years of lackluster performance in college and seminary later led a theology professor to counsel him about hermeneutics: "Perhaps your exegesis of the divine text was faulty, and the message instead was a gentle admonition to a lazy caretaker of creation! Did you ever stop to think that God might have been saying 'Come on! Get busy! Plant Corn?'"

How do we find the will of God from day to day? The issue is too complex to solve in a line or two, so let's return to it next week.

Wayne Brouwer is a pastor at First Christian Reformed Church in London, Ontario.

MacMASTER POOLMAN & DE VRIES

BARRISTERS, SOLICITORS, NOTARIES

181 University Ave., Suite 2100, Toronto, ON M5H 3M7; 365-0258

Willem G. Poolman (Mr. in de Rechten, Leiden)

Leonard de Vries, LL.B.

Also Dutch Law